A KEY
TO THE
Art of Letters:
OR,
Engliſh a Learned Language.
Full of *Art*, *Elegancy* and *Variety*.

Being an Eſſay to enable both Foreigners, and the *Engliſh* Youth of either Sex, to ſpeak and write the *Engliſh* Tongue well and learnedly, according to the exacteſt Rules of *Grammar*.

After which they may attain to *Latin*, *French*, or any other Foreign Language in a ſhort time, with very little Trouble to themſelves or their Teachers.

With a PREFACE ſhewing the Neceſſity of a *Vernacular Grammar*.

Dedicated to his Highneſs the Duke of Glouceſter.

By *A. LANE*, M. A. late Maſter of the Free-School of *Leominſter* in *Herefordſhire*.

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We have read over this Book, Intituled, *A Key to the Art of Letters*, and do think it contains many Excellent Rules and Obſervations very neceſſary to be followed by all who deſire to learn, pronounce, and write the *Engliſh* Tongue exactly.

Matthew Shortyng, D. D. Maſter of Merchant-Taylors School, *London*.

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James Richardſon, M. A. Maſter of the Free-School of St. *Martins Weſtminſter*.

TO THE

Moſt Illuſtrious PRINCE

WILLIAM

Duke of *Glocester.*

May it pleaſe Your Highneſs;

THE Deſign of theſe few Sheets being to ſhow the excellency and uſefulneſs of the *Engliſh Tongue*, I humbly conceiv'd they could not be more properly addreſs'd to any than to Your Highneſs, whoſe Intereſt and Concern in the Honour and Dignity of Your Native Language, is much greater than of any other whomſoever.

And I hope I have made it appear, beyond contradiction, in this Eſſay, that the *Engliſh Tongue* is as capable of all the Art and Elegancies of *Grammer* and *Rhetorick*, as *Greek* or *Latin*, or any other Language in the World, whether Antient or Modern: and it ſo, it ſeems to be contrary to Senſe and Reaſon, as well as to Antiquity, to put *Engliſh Youth* to toil in any Forein Tongue whatever for the attainment of good Learning, while their own Excellent Language lies neglected and uncultivated, as barbarous, and unfit for the entertainment of the Liberal Arts and Sciences.

If we poliſh and adorn our Native Language with good Literature, as the Antients always did theirs, then it will cultivate and accompliſh us more than all the Forein Languages in the World can do: Nor will this be any hindrance to the learning of Forein Tongues, but on the contrary be the moſt effectual means of acquiring them ſpeedily and eaſily that can be imagined.

All *Ariſtotle*'s Literature was in his Mother-Tongue, and perhaps he knew no other; yet King *Philip* did ſo much admire

admire him for his great Learning, that he writ to him in theſe words: *I thank the Gods, not ſo much on the account that a Son is born to me, as that it is his good hap to be born in thy Life-time; for I hope that after he is perfectly inſtructed by thee, he may be worthy of us, and of ſo great a Kiugdom.* And *Alexander* himſelf was ſo ſenſible of the ineſtimable benefit of *Ariſtotle*'s Vernacular Education, that he lov'd him no leſs than he did his Father *Philip*.

It is Your Highneſs's great happineſs, that You have an *Alexander* and an *Ariſtotle* to write after: and may the great Example of the One excite You to the imitation of thoſe Heroick Atchievments, that all Languages are little enough to expreſs; and the Learning of the Other fit You, like *Cæſar*, to write Your own Commentaries.

If theſe ſmall Beginnings of a Learned *Engliſh* Education, which is ſo much for the Honour and Advantage of all *Engliſh*-men, be but favourably entertained by Your Highneſs, and the Nation, the Author will be encouraged to proceed to ſome further

Improvements of what he has begun for the Publick Good. And who knows but the reviving of this piece of the beſt Antiquity has been reſerv'd for Your Highneſs's Times, whoſe great Genius, and early Advances in Learning, together with ſo Great a Conduct, do all concur to raiſe the Hopes and Expectations of the Nation, that Your Highneſs may (by the Favour of Heaven) prove a moſt Learned and Virtuous Prince, an Ornament to the Royal Family, and a great Bleſſing to Your native Country? And that Your Highneſs may every day more and more increaſe and confirm theſe Hopes to the Joy of all Good Men, is the moſt ardent praye of,

Moſt Illuſtrious Prince;

Your Highneſs's moſt humble,

and moſt devoted Servan

A. Lan

The PREFACE,

Humbly ſubmitted to the Learned Reader.

TO write an *Engliſh Grammar* for *Engliſh Youth*, many ſeem to many, at firſt view, a very ſuperfluous and ridiculous thing; but if the Reader have a little patience, I hope to make it appear to all the Word, that it is ſo far from being ſuperfluous, that on the contrary it is the moſt neceſſary, and beſt Expedient to promote all good Learning that ever was thought of ſince the diſſolution of the *Roman* Empire.

The indiſpenſible neceſſity of Gramar makes the conſideration of it of far greater importance to Mankind, than of any other Art or Science whatever: for *Grammar*, or the Art of Letters, is univerſally neceſſary, and uſeful to all Perſons of whatſoever Quality, Condition or Sex; becauſe it poliſhes and perfects thoſe noble Faculties of *Reaſon* and *Speech* by which Men are diſtinguiſhed from Brutes.

And therefore it hath ever been the great care and concern of all civiliz'd Nations, to found and erect *Grammar Schools*, for the cultivating and improving the Children of both Rich and Poor, that there might be a conſtant ſupply and ſucceſſion of Learned Men to ſit at the Helm of Publick Affairs, without whoſe wiſe Conduct no Kingdom or State can be preſerved from Barbarity and Miſery: for Men without Learning,

are rather rough-draughts of Men, than Men.

But alas! this noble Art that ſo much improves and refines humane Underſtanding, and is the Golden Key to unlock all other Liberal Arts and Sciences, and the Gate that gives an eaſy entrance into all Forein Languages, is it ſelf the hardeſt of all others to be attain'd to; tho not by reaſon of any intrinſick or inſeparable Difficulty that is in it, but becauſe it is every where miſunderſtood, and conſequently miſapply'd, ever ſince the Latin Tongue ceas'd to be a living Language.

Both Maſters and Scholars in all the *European* Schools are ſo miſerably toyl'd and perplex'd in teaching and learning *Grammar*, that almoſt all learned and ingenious Perſons ſhun to be Schoolmaſters, but whom neceſſity drives to thoſe Workhouſes for the neceſſary ſubſiſtance of Life. And generally all Children are utterly averſe to go to the Schools, where they find nothing for ſeveral years together, but a conſtant Series of inſuperable Difficulties, like one Wave upon the back of another, ready to overwhelm their weak Underſtandings,: and the reaſon is, becauſe they are forc'd to cleave the Block with the blunt end of the Wedg. Is it any wonder than to ſee ſo much ſweat and pains with ſo little ſucceſs, in all Schools without exception?

Many of the Nobility and Gentry (whoſe Children need Learning moſt, and in whom it would be moſt beneficial to Mankind) are by reaſon of theſe hardſhips often at a loſs, whether to indulge thoſe pledges of their Love, and hopes of their Families, in an eaſy Ignorance, or to purchaſe their Learning at ſo dear a rate, as the racking and torturing their tender Wits, ener-

vating their Spirits, and forfeiting, for the moſt part, the eaſineſs and contentment of their Minds, which ought to be continual Companions of their younger years.

The conſideration of theſe Diſtreſſes every where, both upon Maſters and Scholars, has engaged the Endeavours of many Learned and Excellent Men of ſeveral Nations to ſtudy, and find out various new Methods, and compoſe various new Forms of *Grammar*; but all to little or no purpoſe: for the old difficulties ſtill continue under all their new Methods, like an Error in the firſt Concoction, that cannot be mended in the ſecond and third.

The Author, who has been long chain'd to theſe Gallies, and has tugg'd at the Oar for many years, having a Fellow-feeling, and being a Fellow-ſufferer with his Brethren in this kind of Calamity, is willing, among others, before he go off the Stage of this World, to caſt his Mite into the common Treaſury; which he hopes will contribute more to the eaſe and comfort of his Fellow-labourers, and their Scholars, than any thing that has ever yet been attempted, to alleviate their Bondage, and ſweeten their Lives while they grinde in thoſe Mills.

But yet he would not be miſtaken, as if he thought himſelf any taller than thoſe who went before him; but being very thoughtful in this great and common Concern of Mankind, and ſtanding upon the Shoulders of others, he thinks he has made ſome further Diſcoveries, which he humbly ſubmits to the candor and judgment of the Learned.

He

He ſays then, that the principal End and Uſe of *Grammar* is univerſally miſtaken by all the *European* Nations, who think it to be nothing elſe but an Inſtrument to acquire ſome unknown Tougue: Whereas the true End and Uſe of *Grammar* is to teach us how to ſpeak and write well and learnedly in a Language already known, according to the unalterable Rules of right Reaſon, which are the ſame in all Languages how different ſoever they be.

The *Greeks* and *Romans* writ all their Learned Books in their Mother-Tongue, and always had their *Grammars* in their own Language, and for that only, and for no other, which made their Application to Learning ſo eaſy and ſucceſsful, that it was as rare to find any of their Youth of either Sex, that were put to School, fail of being Learned, as it is rare for the Youth of the preſent *European* Nations to attain to ſome little ſmattering of it, after ſeveral years drudgery in the Schools.

It is not any Language as ſuch, that makes a Perſon Learned: but the Wiſdom and Knowledg that is written in that Langauge, which without the Art of *Grammar* can never be well underſtood. The common People in *Rome*, or *Athens* (tho they could ſpeak *Latin* and *Greek* from the Cradle) where not one jot more learned than the Vulgar in *England* or *France*. Then if Learning conſiſt not in Sounds, but in Senſe, why many not *Engliſh-men* be as learned without *Greek* or *Latin*, as the *Greeks* and *Latins* were without *Engliſh?* A common Seaman or Soldier may (if his Memory be good) attain to the ſeveral Languages of thoſe Countrys where he travels; and ſuppoſe among them

Hebrew,

Hebrew, *Greek*, and *Latin*; yet without the Art of *Grammar* he is as illiterate and unlearned as before.

What can we imagine to be the reaſon that ſo few among us, who are not bred Scholars, can neither ſpeak nor write well, nor with any competent meaſure of underſtanding make uſe of our own *Engliſh* Books? Sure it is not for want of *Greek* or *Latin*, more than of *Welch* or *Iriſh*; for Words are but the Conduit-pipes to convey Senſe and Learning, being in themſelves neither learned nor unlearned. Here it may be asked, how then it comes to paſs that Scholars can ſpeak, and write with more ſenſe and underſtanding than others? I anſwer, that it is not for having *Greek* or *Latin*, or any other Forein Language, but becauſe they have learned the Art of *Grammar* with thoſe Langauages, which yet they might have learned far better, and with much leſs expence of Mony, Time, and Pains, in their Mother-Tongue, as the *Greeks* and *Romans* did.

Tho, as I ſaid before the chief end of *Grammar* be not to acquire a Forein Tongue, any more than the Mathematicks or any other Art; yet it is of excellent uſe to attain to all Tongues, and all Liberal Arts and Sciences; for he that is a good *Grammarian* in his Mother-Tongue, may, without any Miracle (if his Memory be ſtrong enough) attain to as many Languages as *Mithridates* King of *Pontus*, with little or no pains in any Forein *Grammar*.

Can any thing be imagined more abſurd and ridiculous, than to put Children to learn *Latin* and *Grammar* at once? To learn an unknown Tongne by an unknown Art, muſt needs be a

Barbarous and *Gothic* Cuſtom; for I am very ſure it is neither *Greek* nor *Roman*. The great *Tully* himſelf would have thought it ſuch a mortification to him in the height of his Strength and Wit, that it is more than probable the World had never been bleſt with his excellent and learned Works, had he been obliged to learn *Latin*, after the ſame manner that our poor Children are forced to before they be ten years old.

I am perſwaded that a Youth who is made a good *Grammarian* in his Mother-Tongue, may afterwards (if under good Conduct) read and underſtand all the *Roman* Authors extant, either in Proſe or Poetry, in as little or leſs time than another of equal Age and Capacity can be Maſter of *Lilly*'s *Grammar* alone. And that this may not ſeem ſo very ſtrange and impracticable, let any School-maſter take a Boy that has been perfectly taught the *Grammar* of his Mother Tongue, and put him immediately to a plain *Latin* Author, without ſo much as teaching him firſt to decline or conjugate one word in *Latin*, he ſhall learn more in one Month, than another of the ſame Age and Capacity can poſſibly do in a whole quarter of a Year in the common Methods. And ſuppoſe, for inſtance, the firſt Sentence that offers it ſelf be this, *Pater amat filium*; after the Maſter has conſtrued it to him in the natural order, he will tell him as readily as if he had been ſeven years at *Latin*, that *Pater* is a Noun Subſtantive of the Nominative Caſe, of the Maſculine Gender, and of the Singular Number; that *amat* is a Verb Active Tranſitive of the third Perſon Singular of the Preſent Tenſe, and of the Indicative Mood;

Mood; that *filium* is the Accuſative of the Object after the Verb Active *amant*, and ſo of any other plain Sentence: and all this in leſs than a quarter of an hour, which many cannot do in the common Methods, after they have been a whole year at the *Latin* School. Nor is it unlikely by this time, that every word in the Sentence has inſenſibly fixt it ſelf in his Memory without his care or concern. Would not ſome weak People be apt to think that this were Conjuring, or Legerdemain, when it is nothing elſe but the real effect of a rational Education in the Mother-Tongue, which is the true Standard and Meaſure of all our Attainments in Forein Languages?

But here ſome will be ready to object, That the many *Idioms*, and burdenſom Exceptions that are in the *Latin* Tongue, will ſtop the Youth's Career, and be a clog at his heals in ſpite of this rational Conduct. To which I anſwer, firſt, That all Languages have their *Idioms*, and anomalous words no leſs than the *Latin* Tougue only, more than to *Engliſh* or any other Language. Secondly, That the only way they can be a hindrance to him is (by ſtopping his progreſs in reading Authors) to put him to get by heart, as a particular Task, unconnected and looſe Words, or Terminations, which like Ropes of Sand, are no ſooner done but undone; or rather like the *Siſyphian* Stone, which tumbles down much faſter than it was roll'd up. But if no words, whether Analogous or Anomalous, be minded any where but in the contexture of good Senſe; they will of courſe inſinuate themſelves into the Memory

Memory by frequent reading, as they do in the Mother-Tongue by frequent converſation.

We do not put our Children to toil themſelves in the Mother-Tongue with a task of words, whether regular or irregular; and yet they equally underſtand them all. And if the Child be ask'd how he came by ſo many words, he can tell you no more than if you ſhould convey ſomething into his Pocket by ſtealth, and then ask him how it came there.

Thus it has pleaſed God in his Mercy to Mankind, to make the acquiring not only of one, but of ſeveral Languages, ſo eaſy to Children by Converſation, that they never complain of it as any burden, but are rather apt to think it is natural to them; tho' that be a miſtake: for he that never heard a word ſpoken, can never ſpeak a word; and therefore thoſe that are born deaf, are perpetually dumb. But if Children were obliged, by ſtated Leſſons, to get their Mother-Tongue alone by heart, they would either pretend to be deaf, or at leaſt wiſh they were ſo, to be freed from thoſe Anxieties that muſt unavoidably attend them. And tho the acquiring of Language by reading be more laborious and leſs expeditious than by converſation, yet it is next to converſation, being a kind of commerce with the dead or abſent; but there is neither of the two in getting looſe words by heart. By all this it is manifeſt, that oppreſſing the Memory with Forein *Grammars*, and Forein Words in ſet Leſſons, is the next great Impediment of attaining to Learning and Languages.

The third and laſt Impediment that is any thing conſiderable, is the putting Children to learn

learn *Grammatical* Propoſitions or Rules barely propos'd, without giving any reaſon for what is affirmed: This makes Children ſeem ſo ſtupid and unlearned (when they chance to be ask'd, a Reaſon why the thing is ſo, or ſo) that they cannot endure to be interrogated by any body in their Learning, but uſually withdraw themſelves, or cry, being griev'd and aſham'd of their Ignorance; which yet is neither their own fault nor their Teacher's, but of the bad Tools they have to works by Young ones are of themſelves very inquiſitive and curious to know the Reaſons of things; and therefore moſt Infants are full of their pretty *whys*, and *wherefores*; which when ſolidly anſwer'd, are both delightful and profitable to them. To remove this Block out of Childrens way, I have given the beſt Reaſons I could for every Propoſition I lay down in my Book: for a bare Affirmnation without a Reaſon for it, is rather a parroting Rote than a rational Knowledg; and the more ſenſible any Child is, he takes the greater pleaſure in any thing that has ſome colourable Reaſon ſubjoin'd to it. And beſides, to reaſon a Child into his Learning, greatly advances the rational Faculty, which is no leſs improv'd by frequent Reaſoning, than Writing is by frequent Writing, or Singing by frequent Singing: And every body knows that Habits are acquired by repeated Acts; and what habit more neceſſary than that of Reaſon and Underſtanding?

Let none miſtake me, as if I thought the *Latin Grammar* altogether uſeleſs; for I think it very uſeful, as a Repoſitory, to be often conſulted in our reading as we do our *Dictionaries*,

ries, which I think is the ſureſt way to make every thing in it our own; but to oppreſs the Memory by getting, ſo much by heart, is ſo far from promoting, Learning, that it is a very great hindrance to it: for one Word ſhuffles out another, but one Senſe does not drive out another: and therefore Senſe is a more faithful Preſerver of all Words, than an overcharg'd Memory.

Our young Centlewomen, who have generally been diſcouraged from good Learning, (their more nice and tender Conſtitutions not being able to endure thoſe rugged and thorny Difficulties in the Methods hitherto practiſed) may, if they be not wanting to themſelves, attain to a perfect knowledge of the Art of *Grammar* in the method here propoſed, by which they may become as learned as thoſe excellent *Greek* and *Roman* Matrons recorded in Hiſtory; which will contribute much more to the good of their Children and Families afterward, than all thoſe inferior Attainments which take up ſo much of their beſt time and which are generally uſeleſs to them in the remaining part of their lives. And if any of them have a generous ambition of underſtanding the *Greek* or *Latin* Tongue, they may now do it at a much eaſier rate than ſome excellent *Engliſh* Ladies of our own time, who with a maſculine Courage waded through a thouſand Difficulties till they attain'd to a great perfection in all humane Learning, notwithſtanding thoſe Labyrinths and Mazes that lay in their way in the ordinary Method. And if the Author has found out the true Secret of an eaſy and rational Education, that may prove to the advantage of the fair Sex,

who

who have ſo many Slights and Affronts put upon them for want of Learning, he thinks all his Pains and Labour happily beſtow'd.

I hope, the Learned will forgive me, if I be forc'd to make uſe of ſome terms not uſual in *Grammar*, as *Subject*, *Predicate*, *Object*, and ſuch like, which I have not uſed out of vanity, but of neceſſity, either to prevent Circumlocutions in terms of Art, or to avoid terms which are vagous or common to ſeveral Arts. If I have borrowed theſe Terms from Logick, I am perſwaded that *Ariſtotle* borrowed them firſt from *Grammar*, which was in being long before his Logic, which I think (with ſubmiſſion to better Judgments) to be nothing elſe but *Grammar*, except his ſuperadded invention of Syllogiſms, and ſome other things of leſs uſe, which he ingrafted upon the Stock of *Grammar*. And in my weak opinion the Art of thinking and ſpeaking are not two, but one Art; for *Grammar* firſt teaches us how to conceive of things in the order of Nature, and then how to expreſs our Conceptions by ſpeaking or writing: for we can never ſpeak or write well, what we cannot rightly conceive: Speaking being nothing elſe but vocal Thoughts, and Thoughts but ſilent Speaking, and Writing the Images or Characters of them both.

I have choſen the *Socratical* way of Queſtion and Anſwer in my Book, as moſt inſtructive; the frequent Interlocutions making Learning leſs tedious, and more intelligible to Children, who are very ſociable Creatures, and love good company in every thing they do.

I was willing to deliver at the ſame time what belongs to the ſame head, that it might not be

look'd for in two ſeveral places; yet any thing the Teacher thinks more nice or remote from the Child's Capacity at firſt, he may paſs over it *ſicco pede*, till afterwards: for whatever is to be firſt learn'd, is much eaſier and plainer than in the common *Accidence*.

I have not ſet down ſo many Examples as otherewiſe might be uſeful, becauſe I would not diſcourage Children with a bulky Book; but the diſcreet Teacher may ſupply that defect when he finds it needful. And as for thoſe that think to become good *Grammarians* by the Book alone, without a Maſter, they will find themſelves miſtaken, and loſe their labour; for the Art of *Grammar*, tho in plain *Engliſh*, is no leſs a Maſtery to the unlearned, than a Mechanick Trade in plainer *Engliſh*, which yet requires a Maſter, and ſeven years Apprenticeſhip.

This is all I have to ſay, as to the Method of the Book, ſubmitting it in every thing elſe to the favorable Correction of the Learned.

Now ſince no Language in the World ſeems more capable of having all manner of Learning treaſur'd up in it, than our *Engliſh* Tongue; why may we not, after the laudable Example of the *Greeks* and *Romans* (beſides our *Latin* Schools) ſet up *Grammar*, *Rhetoric*, and *Philoſophy* Schools in our Mother-Tongue that Foreiners abroad may covet to learn our Language, as we do *Greek* and *Latin* for thoſe Treaſures of Learning and Knowledg that are lock'd up in them? Our Language has (beſides its innate eaſineſs) a peculiar felicity, by which we may incorporate into it whatever uſeful or ſignificant words we find in *Greek* or *Latin*, or any other Forein Language. Thus the cultivating

ing and enriching our Mother-Tongue with all manner of good Literature, would ſoon make our happy Iſland famous for all kind of Learning and Virtue, which would then be eaſily diffus'd into the Minds and Manners of People, having ſuch an eaſy and native Vehicle as the Mother-Tongue. This would be a more effectual means to reform the corruption of Manners, ſo much complain'd of among us, than all the coercive and penal Laws that can be deviſed: for, as Learning and Virtue generally go together, ſo Ignorance and Vice are inſeparable Twins; or more properly, Ignorance is the Mother, and Vice the Daughter.

If thoſe who have Power and Authority in the Nation, were pleas'd to oyl the Wheels of a learned Engliſh Education, and put them once in motion, by encouraging Perſons qualified to carry on ſuch an excellent Deſign, I am perſwaded we might in a few years have a hundred learned and virtuous Perſons for one we have now. *Britanniam, quam nacti ſumus, hance ornemus.*

Were we as induſtrious in improving and cultivating our Language, as the *Greeks* and *Romans* were, we might equal, if not exceed them, having many Advantages not known in their time. We might have as learned Leaders and Commanders, both by Sea and Land, as they had, who by their Learning, Civility and Eloquence in their Mother-Tongue, inlarged their Dominious no leſs than by their Arms: The barbarous Nations being, as it were, ambitious to be conquered by ſuch brave and generous Enemies, who fought rather to ſubdue their Barbarity, and civilize their anners, than to en-

ſlave their Perſons, or ruin their Countries. Muſt we ſtill grace their dead Languages with the Title of *Literæ humaniores*, and leave our own out, by which we tacitly ſeem to acknowledg our ſelves *Gentem barbaram, aut ſaltem minus humanam?* And ſince it pleas'd God to convey Chriſtianity into the Iſle of *Great Britain* on the Wings of theſe learned Languages which are now dead, ought not the *Britiſh* Chriſtians, in a grateful ſenſe of ſuch Goodneſs, to poliſh, refine, and enrich their living Language with all excellent Knowledg, were it for no other end but to carry the Chriſtian Religion to other wretched and barbarous Nations, who for want of Learning and Virtue, are but a kind of more ſavage Beaſts?

To conclude; If no Children were to learn Latin, or any other Forein Language, till they had firſt learned the Art of *Grammar* in their Mother-Tongue, I doubt not but our Latin Schools would ſoon become much more ſucceſsful and uſeful to the Nation than ever yet they have been.

ADVERTISEMENT.

THo' the Author of this Book be dead, his Memory muſt certainly remain as long as there is any Incouragement for ſolid Learning, of which he has laid a better foundation than any that has yet appeared. The Univerſal Approbation it has receiv'd from all the Learned that have ſeen it, does ſufficiently Juſtify this Publication; And ſince it is not a Piece that wants any other Recommendation but that of it's own Merit; I ſhall refer you to the work it ſelf which doubtleſs will give the Judicious Reader all imaginable ſatisfaction.

To

TO THE

Learned and Worthy

Mr. A. LANE,

On his moſt Excellent and Uſeful Treatiſe, Entituled a Key to the Art of Letters.

MUch thanks from *Phœbus* and his Sons are due,
From *Britain*, more, to your great Work and You,
For, tho' your *Panacæa* be deſign'd
A common Benefit of Humane kind,
On *Britain* You the Priviledge beſtow,
That *Firſt* the Plant ſhould in her Garden grow.

To *Grecian* Hills our Youth no more ſhall roam,
Supply'd with your *Caſtalian* Spring at Home.
From winding Roads (thro' which they paſs'd with Pain
And ſeldom did to Learning's Seat attain)
The Meadow-Path you gen'rouſly diſplay;
The Paſſage ſhort, and pleaſant all their Way.

Ah! had my tender Years been thus ſupply'd,
With ſuch a skilful *Moſes* for my Guide,
The *Muſe's* Deſart had not prov'd my Lot,
When others to the Land of Bleſſing got;

The

The happy Land, on which I ſcarce can gaze
With weeping Eyes, from this bewilder'd Maze,
Where only Thorny Cares and Thiſtles ſpring,
Where only doleful Peals of ſorrow ring,
Yet in this Vale of Grief, my ſelf compell'd to ſing.

None, that for Learning's Coaſt ſhall now deſign,
Can miſs Succeſs, but who your Rules decline:
None can miſcarry, when before their Eyes
So eaſie and direct the Progreſs lies.

Ah! ſhall this Bleſſing of indulgent Powers
Be loſt on ſo perverſe an Age as ours!
By wretched Ignorance not underſtood,
Or envious Pride and Intereſt thought too good!
What *Pæon* or *Machaon* will endure
An *Æſculapius* who can quickly Cure;
Long muſt the Patients languiſh in their Pains,
Martyrs of Doctors mercenary Gains.

Yet ſure, the Suff'rers and their Friends will chuſe
The ſafe ſhort Courſe diſcretion bids 'em uſe
Nay------wou'd the Artiſts ſelves but try your Way,
Diſpatch wou'd more enrich them than Delay
Were Diſcipline to your ſwift Method brought
The Schools wou'd fill, and every Youth be Taught;
Mechanick Station would no more be ſcorn'd,
But meaneſt Trades with Science be Adorn'd:
Ours with *Athenian* Vulgar might compare,
Our Learn'd more Learn'd than thoſe of *Athens* were.

Wond'rous Diſcov'ry! Comprehenſive Art,
That do's, with *Engliſh* Foreign Tongues impart,
At leaſt ſo far prevents the Students Pains,
That tis not Task but Paſtime that remanins.
Great *Genius* which, at once, canſt make us ſee
Both thy own Force, and *Britiſh* Energy.
Armies of *Britiſh* Heroes have renown'd
And thro' the trembling World our Valour crown'd.

Yours

Yours is the Tryumph, Sir, to prove our Words
No leſs deſign'd for Conqueſt than our Swords.

This Tribute from the *Muſe* you juſtly claim,
For teaching Youths the Path to early Fame;
She next muſt thank you in the Ladies Name,
For whoſe fair ſake your gen'rous Pen you draw,
And bravely Cancel *Phœbus* ſalique Law.
By Nature taught, with Beauty's ſingle Charm,
They did, long ſince, our Sex's Hearts diſarm.
Our very Souls, you teach 'em to Surprize
With Learning's Charms more bright and dazling than (their Eyes.

When Nature ſome important Work intends
To ſingle Principles her Choice deſcends,
Which with Sagacious Pains ſhe do's compound,
Till Time and Patience have the Labour crown'd:
Thus, Sir, the noble Piece that you impart
Commences with firſt Elements of Art,
With Skill collected and with Judgment wrought,
Till quite Matur'd, and to Perfection brought.
Let None your humble Rudiments deſpiſe;
From Low Foundation muſt the Fabrick riſe
Whoſe Roof's deſign'd to ſtrike the wond'ring Skies.

N. TATE.

TO THE

Learned and Judicious Mr. *Lane*,

On his Incomparable Book, Entituled,

A Key to the Art of LETTERS.

WHen *Rome* began her *Grandeur* to diſcloſe,
And ſpread her conquering *Eagles* o'er her *Foes*,
The *ruder* World ſhe taught by *War*'s *Alarms*,
And *civiliz'd* the *Barbarous* by her *Arms*.

But

But Nations *unconſtrain'd* ſhall *thee* obey,
And to thy *Laws* ſhall *chearful Homage* pay.
Who by the ſtanding Rules of artful Senſe
Doſt tune their *untaught* Tongues to *Eloquence.*
Nay *Rome* her ſelf, how great ſo e'er ſhe be,
Shall now with Eaſe be *Captive led* by thee;
That makes our tender *Youth* in every Part,
Maſters of all her *Magazines* of *Art.*
Who without *Toil* and *Labour* now can find
A *Cure* for all th' *Errata's* of their Mind.
And by this *gentle Method* quickly fit
Their *blooming years* to the *full Age* of Wit.
Our very *Youth* ſhall more exalt thy Praiſe,
Than *Cæſar* could with all his *Legions* raiſe.
Their *dawning Parts*, by thine *Inſtructive Aid*,
Shall ſoon the *Greek* and *Roman* Tongues invade,
Shall nimbly mount *Parnaſſus* Tops, and then
Level the *Alps* of Learning with thy Pen.
Taught by thoſe *Precepts* we in time may ſee
Great *Britian* but one large *Academy*:
A *public School* of Learning of each kind,
Fruitful in rich productions of the Mind:
Both *Sexes*, early learn'd to that degree
As if their *Science* came *ex traduce*;
And *Nature* here did liberally impart,
What others gain'd by *Drudgery* and *Art.*
The *Men* ſhall now like *Druids* all appear,
The *Females* wiſe as *Sybils* every where;
Which with their *Graces* will ſo lovely ſhine,
As if they claim'd a title to *Divine.*
No *Ruſtic Tars* ſhall then infeſt our Land,
Learn'd and *Polite* the Nations *Badge* ſhall ſtand,
Senſe and *Civilty* go hand in hand.
Such *Miracles* of *Knowledg* we'll acquire,
Before this *New-born Century* exprre;
Which ſhall proclaim, if they this *Book* peruſe.
Each *Town* an *Athens*, and each *Maid* a *Muſe.*

F. Ovington

A KEY TO THE Art of Letters.

Queſt. *What is* Grammar?

Anſw. GRammar is an Art that Teaches the Right Way of *Speaking* and *Writing*, according to the particular Form of every *Language*.

Q. *How many Parts of* Grammar *are there?*

A. There are four Parts of *Grammar*, *Letters*, *Syllables*, *Words*, and *Sentences*.

Of the Letters.

Queſt. *What is a* Letter?

Anſw. A *Letter* is the *Character* or *Mark* of an individual or ſingle *ſound.*

Q. *How are the* Letters *diſtinguiſhed in reſpect of their* ſound?

A. The *Letters*, in reſpect of their *ſound*, are diſtinguiſhed into *Vowels* and *Conſonants.*

Q. *What is a* Vowel?

A. A *Vowel* is a *Letter* that can be ſounded alone without a *Conſonant.*

Q. *What is a* Conſonant?

A. A *Conſonant* is a *Letter* that cannot be ſounded without a *Vowel.*

Q. *How many* Letters *are there in* Engliſh?

A. there are *Twenty Six Letter* in *Engliſh*, viz, a, b, c, d, e, f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.

Q. *How many of them are* Vowels?

A. Six of them are *Vowels, viz.* a, e, i, o, u, y, all the reſt are *Conſonants.*

Q. *What* Conſonants are called *Mutes?*

A. The *Conſonants*, b, c, d, f, g, k, p, t, are called *Mutes.*

Q. *Why is a* Mute *ſo called?*

Q. A. *Mute* is ſo called, becauſe a *Liquid* before it cannot be ſounded with it in the ſame

ſame Syllable with the *Vowel* after it; as, *rpo.*

Q. *What* Conſonants are called *Liquids*?

A. The *Conſonants*, l, n, r, are called *Liquids.*

Q. *Why is a* Liquid *ſo called*?

A. A *Liquid* is ſo called, becauſe a *Mute* before it can be ſounded with it in the ſame Syllable with the *Vowel* after it; as *pro.*

Q. *Is not* m *a* Liquid?

A. M is not a *Liquid*, becauſe a *Mute* before it cannot, without force, be ſounded with it in the ſame Syllable with the *Vowel* after it.

Q. *Is* h *a* letter?

A. H is a Note of *Aſpiration* or *Breathing*, rather than a *Letter*; and therefore the *Aſpirats*, *ch*, *gh*, *ph*, *rh*, *ſh*, *th*, are but ſingle *Conſonants* expreſs'd by two *Characters.*

Q. *How is* c *ſounded?*

A. The genuine or natural ſound of *c* is hard like *k*, but we always ſound it ſoft like *s* before *e*, *i* and *y*, as in the words *Centre*, *Citron*, *Cypher.*

Q. *How is* g *ſounded?*

A. The genuine ſound of *g* is hard, as in the word *good*; but for the moſt part we ſound it ſoft, like *j*, before, *e*, *i*, and *y*; as in the words *Gentle*, *Ginger*, *Egypt.*

Q. *How is* ti *ſounded before a* Vowel?

A. We ſound *ti* before a *Vowel*, like *ſi*, as in the word *Relation*; but when *s* or *x* comes before it, or when it is in the firſt or laſt *Syllable* of a word, then *t* keeps its natural ſound; as in the words, *Chriſtian*, *tied*, *ſeveritie*.

Q. *How is* ph *ſounded*?

A. Ph is ſounded like *f*, and is uſually written inſtead of *f* in words derived from the *Greek*; as, a *Prophet*, a *Philoſopher*, &c.

Q. *How is* ch *ſounded*?

A. We ſound *ch* in meer *Engliſh* words, as in the word *Cheek*; but in words borrowed from the *Greek*, we uſually ſound it like *k*, as in the words, *Chriſt*, *Character*, &c.

Q. *How is* w *ſouuded*?

A. We uſually ſound *w* like the Vowel *u*, and for the moſt part we write it inſtead of *u*, in the middle and end of words, as in *Vowel*, *Law*, *Bow*, &c.

Q. *How is* y *ſounded?*

A. When *y* begins a Syllable, we ſound it as in the word *yea*, and then it is a real *Conſonant*; every where elſe it is a *Vowel*, and is ſounded like *i*; and is always written at the end of words inſtead of *i*, as in *my*, *thy*, &c.

† *Since different* Sounds *ſhould in Reaſon have different* Names *leading to thoſe* Sounds,

Sounds; *it would be much for the eaſe ſo* young Scholars *and their* Teachers, *to call c hard* kee; *c ſoft*, ſee; *g hard*, ghee; *g ſoft*, jee; *ch ſoft*, chee; *ch hard*, ke; *ph*, fee; *ſh*, ſhee; *th* thee; *wh* whee; *y Conſonant*, yee; *and qu*, quee; *ſince it is but one ſingle* Conſonant *under two* Characters. *And if the* Printers *did alſo diſtinguiſh them by ſome Point, it would make them much more eaſie; for it is a great Oppreſſion of* Children, *to force them, contrary to Reaſon, to give different* ſounds *to the ſame* Characters, *without the leaſt* mark *of* diſtinction.

Q. *What is a* Diphthong, *or* double Vewel?

A. A *Diphthong* or *double Vowel*, is two ſingle Vowels ſounded together in one continued Breath.

Q. *Which are the moſt uſual* Diphthongs *in* Engliſh?

A. The moſt uſual *Diphthongs* in *Engliſh* are theſe thirteen, *ai, ei, oi, au, eu, ou, ee, oo, ea, oa, ie, ui*; as in the words *aid, eight, join, fault, feud, found, feed, food, Meat, People, Boat, piece, build.*

Note, y and *w* are often the *ſubjunctive*, or latter Vowels of a *Diphthong*, inſtead of *i* and *u*, eſpecially in the end of words; as *buy, few*, &c.

† *When two* Vowels, *that uſually make a* Diphthong *are to be founded ſeparately in two diſtinct Syllables, ſome put two Points, called a* Diæreſis, *or Mark of diviſion over the ſubjunctive or latter* Vowel, *as in the word* Creator.

Q. *How are the* Letters *diſtinguiſhed in reſpect of their* Form *or* Figure?

A. The *Letters*, in reſpect of their *Form* or *Figure*, are diſtinguiſhed into *Great* and *Small.*

Q. *Where are the* Great, *or* Capital Letters *uſed?*

A. The *Great*, or *Capital Letters* are only uſed in the beginning of *Words.*

Q. *What Words begin with* Capitals *or* Great Letters?

A. The firſt word of every new Period; the firſt word of every Verſe; all proper Names; and Adjectives derived of proper Names; all Names or Titles of Honour and Dignity; all Names of Arts, Offices, and Trades; all Emphatical or Remakable Words begin with *Capitals*, or *Great Letters*; and in *Engliſh*, the firſt Perſon ſingular, *I* is always written by a *Capital.*

Q. *How is the ſmall* s *written?*

A. The ſmall *s* is uſually written long

in

in the beginning and middle of words and always ſhort in the end, as *Seaſons*, *Seſſions*.

Of the Formation of the Letters.

Q. *How are the Letters diſtinguiſhed, in reſpect of the Organs or Inſtruments of Speech?*

A. The Letters, in reſpect of the Organs, or Inſtruments of Speech are diſtinguiſhed into *Gutturals*, *Palatines*, and *Labials*.

Q. *Which are the* Gutturals?

A. The *Gutturals*, or Throat-Letters, are thoſe which are formed by a *ſofter*, or *harder Expreſſion* of the Spirit or Breath out of the Throat, as *c*, *g*, *h*, *k*.

Q. *Which are the* Palatines?

A. The *Palatines*, or Palate-Letters, are thoſe that are formed by a *ſofter* or *harder Impreſſion* of the Tongue againſt the Palate, whence they are alſo called *Linguals*, or Tongue-Letters, as, *d*, *l*, *r*, *s*, *t*.

Q. *Which are the* Labials?

A. The *Labials*, or Lip-Letters are thoſe that are formed by a *ſofter* or *harder Compreſſion* of the Lips together, as *b*, *f*, *m*, *p*,

Q. *How are the* Vowels *formed?*

A. As the *Vowels* are formed with the Mouth open; the Vowel *a* with a greater

opening, all the reſt with a leſſer open-nig; *a* is Guttural, *e* and *i* Palatine, *o* and *u* Labial.

Q. *Of what uſe is it to know how the Letters are formed?*

A. To know how the Letters are form-ed, is of great uſe; *1ſt.* to help Children that have any Impediment in their Speech. *2dly.* to know the true Derivation and Compoſition of Words; for the Letters of the ſame Organ being ſo near in ſound, are often put for one another; as *v* for *f*, in *Knives*; *t* for *d*, in *t forc't*.

† *The Letters are called the Elements of Speech, becauſe they are the firſt Principles of which all Speech is compoſed; for Syllables, are made of Letters, and Words of Syllables, and Sentences of Words.*

Of Syllables.

Q. *What is a* Syllable?

A. A *Syllable* is a ſound uttered in one Breath, and conſiſts of one ſingle *Vowel*, or *Diphthong*, alone; or with one or more *Conſonants* joined with it.

Q. *Can there be any* Syllable *without a* Vowel?

A. There can be no *Syllable* without a *Vowel*, becauſe no *Conſonant* can be ſound-ed alone.

Q. *How*

Q. *How many* Syllables *are there in a Word?*

A. There are as many *Syllables* in a word, as it has ſingle *Vowels* or *Diphthongs* in it; except *e* mute at the end of ſome *Engliſh* Words.

† *Since the greateſt difficulty in Reading, Writing and Spelling* Engliſh *is occaſion'd by the Vowel* e *in the end of many Words, we ſhall ſhew the true uſe of it in the following Queſtions; and for diſtinction ſake, call it* e Servile,

Of e Servile.

Q. *What is the uſe of* e Servile?

A. E *Servile* is of great uſe in the *Engliſh* Tongue: for by its help we can borrow the moſt ſignificant and uſeful Words from other Lauguages, to inrich our own; and ſo far diſguiſe and transform them into good *Engliſh*, that others cannot lay claim to them as theirs; as for *Example*, theſe Latin words, *Candela*, *Vinea*, *Linea*, *Brutum*, *Centrum*, are made good *Engliſh*, by the help of *e Servile*, thus; a *Candle*, a *Vine*, a *Line*, a *Brute*, a *Centre*.

Q. *What need is there to deſguiſe words borrowed from other* Languages?

A. It is neceſſary to diſguiſe Words borrowed from other *Languages*, becauſe no free

free People ſhould have a Foreign Face on their current Words, more than on their current Coin, both being Badges of *Conqueſt* or *Slavery*.

† *Thus the* Romans *borrowed a multitude of Words from the* Greeks, *which they made their own by altering the* Accent, *curtailing and cutting off their Terminations, with other various Changes.*

Q. *How is* e Servile *diſtinguiſhed?*

A. E *Servile* is diſtinguiſhed into e *Subjunctive*, e *Liquid*, and e *Mute*.

Q. *Where is* e Subjunctive *written?*

A. E *Subjunctive* is written at the end of a word, after a ſingle *Conſonant* to make the ſingle *Vowel* before it long.

Q. *How can* e Subjunctive, *after a ſingle* Conſonant, *make the ſingle* Vowel *before it long?*

A. E *Subjunctive* is really ſounded with the ſingle *Vowel* before the *Conſonant*, and ſo makes the *Subjunctive* or latter *Vowel* of a *Dipthong*; otherwiſe it could not make the *Syllable* long, as in the words, *Fire*, *more*, *pale*; read, *Fier*, *moer*, *pael*.

Q. *Where is* e Liquid *written?*

A. E *Liquid* is written at the end of a word, after a *Mute*, and a *Liquid*, but ſounded ſwiftly between them, as in the words, *Candle*,

Candle, Trouble, Apple, Acre; read rapidly, *Candel, Troubel, Appel, After.*

Q. *Has not* e Liquid *ſometimes the force of* e Subjunctive *alſo?*

A. E *Liquid* has alſo the force of *e Subjunctive*, when the ſingle *Vowel* before the *Mute* and the *Liquid* muſt be ſounded long; as in the words, *Bible, Bridle, Title*; but if it muſt be ſounded ſhort, the *Mute* muſt be doubled, as in *Saddle Tittle, Juggle*, &c.

Q. *Where is* e Mute *written?*

A. E *Mute* is written at the end of a word, after *e* and *g*, to ſhew they muſt be ſounded ſoft, as in the words, *chance, change*, &c.

Note *When* g *follows* d *in the ſame Syllable, it needs not* e Mute *after it, to make it ſoft, becauſe it cannot then be pronounced hard, as in* Judg, Judgment.

Q *Is* e Mute *written any where elſe, but after* c *and* g *ſoft?*

A. There is no Neceſſity of writing e *Mute* any where but after *c* and *g* ſoft; yet it is often tack'd to many other words, without any other Reaſon, than corrupt Cuſtom.

Q. *Is not* e Servile *ſometimes ſuppreſs'd?*

A. E *Servile* is always ſuppreſs'd before an *additional Termination* that begins with a *Vowel*, to avoid the concurrence of two *Vowels* which might ſeem to make a *Diphthong*;

thong; as, *Time*, *timing*, not *timeing*; *Trouble*, *troubled*, not *troubleed*; *change*, *changed*, not *changeed*; but *e Mute* muſt not be ſuppreſs'd before the *Vowel a*, leſt *c* or *g* ſoft ſhould be ſounded hard; as in the words, *ſerviceable*, *changeable*, &c.

Q. *Which are the additional Terminations that begin with a* Vowel?

A The additional Terminations that begin with a *Vowel* are *ed*, *ing*, *en*, *er*, *es*, *eſt*, *eth*, *iſh*, *able*, *age*, *ance*.

Q. *What if an Additional Termination that begins with a* Vowel, *come after a ſingle* Conſonant *with a ſhort* Vowel *before it?*

A. If an additional Termination that begins with a *Vowel*, come after a ſingle *Conſonant* with a ſhort *Vowel* before it, then the ſingle *Conſonant* muſt be doubled, leſt *e Subjunctive* ſhould ſeen to be uppreſs'd; as *run*, *runneth*; *tun*, *tunned*; *writ*, *written*.

Note, *When* c *hard is doubled before an Additional Termination, we write it by* ck *as* bac, backing, *When* g *hard is doubled before an additional Termination, both are ſounded hard; as,* beg, begging.

Q. *Is not the* Vowel e *ſounded at the end of any* Engliſh *word?*

A. The *Vowel e* is not both written and ſounded at the end of any *Engliſh* word, except *the*; in all other *Engliſh* words, that end

end in the ſound of *e*, we write the *Diphthong ea* inſtead of *e*; as in *yea*, *plea*, *Sea*, &c.

Q. *How is a word rightly divided into* Syllables?

A. A word is rightly divided into *Syllables* by this one Rule, *viz.* Stop at every ſingle or double *Vowel*; and if one or more *Conſonants* follow, join them with the following *Vowel*, as in the words *Cre-a-tor Creature*, *Ma-ſter*; but if any of them cannot be joyned together in the ſame *Syllable* with the following *Vowel*, it muſt of neceſſity be joyned with the foregoing *Vowel*; as in the words, *Mul-ti-tude*, *Mat-ter*, *Ser-pent*; where you may obſerve, that *lt*, *tt*, *rp*, are ſeparated becauſe they cannot be ſounded together with the following *Vowel*.

Q. *What* Conſonants *can be joyned together in the ſame* Syllable *with the following* Vowel?

A. A *Mute*, and *a Liquid* after it, can always be joyned together in the ſame *Syllable* with the following *Vowel*; as likewiſe *s* with ſeveral other *Conſonants*, which may be known by ſounding them.

Q. *How are compound words divided in* Spelling?

A. In compound words the compounding parts are always ſeparated in *Spelling*, as in the words, *mis-take*, *un-eaſie*.

Q. *To which* Vowel *muſt* x *be joyned?*

A. X is not properly one ſingle Letter, but an abbreviature of *c s*, which cannot.

with

without force, be ſounded with the *Vowel* after it; and therefore muſt of neceſſity be ſounded with the *Vowel* before it, as in the word, *Com-plex-i-on.*

Q. *What if a word muſt be divided at the end of a Line?*

A. If for want of room, a word muſt be divided at the end of a Line, a *Syllable* muſt not be broken, but a *Hyphen* or Mark of Union made at the end of the line, thus--

Q. *How are words called in reſpect of their* Syllables?

A. A word of one *Syllable* is called a *Monoſyllable*, a word of two a *Diſſyllable*; any word of more than two a *Polyſyllable.*

Q. *How are* Syllable *diſtinguiſhed in reſpect of Quantity?*

A. Syllables in reſpect of the quantity, or ſpace of time in which they are pronounced are diſtinguiſhed into *long* and *ſhort.*

Q. *What* Syllables *are* long?

A. All *Diphthongs* are naturally *long*, becauſe two *Vowels* pronounced together in one continued Breath, take up more time than one ſingle *Vowel.*

Q. *What* Syllables *are* ſhort?

A. All ſingle *Vowels* are naturally *ſhort*, except they be made *long* by the *Accent.*

Of the Accent.

Q. *What is the* Accent?

A. The *Accent* or *Tone*, is the extenſion of the Voice, in pronouncing one *Syllable* in a word *louder* and *longer* then the reſt.

Q. *How are* Syllables *diſtinguiſhed in reſpect of the* Accent?

A. Syllables in reſpect of the *Accent*, are diſtinguiſhed into *Acute* and *Grave*.

Q. *What is an* Acute Syllable?

A. An *Acute Syllable* is that which muſt be ſounded *ſharp* and *long*.

Q. *What is a* Grave Syllable?

A. A *Grave Syllable* is that which muſt be ſounded *flat* and *ſhort*.

Q. *How many* Syllables *in a word are to be ſounded* Acute?

A. In every word of more than one *Syllable*, whether it be ſimple or compound, there is but one *Syllable* ſounded *acute*, all the reſt are ſounded *grave*, whether they be ſingle *Vowels* or *Diphthongs*.

Q. *How ſhall one know which* Syllable *in a word is to be ſounded* acute?

A. The *acute Syllable* is known by the *Cuſtom* of every *Lauguage*; for tho' Nature has put one *acute* ſound in every word of more than one *Syllable*, yet it is the *Cuſtom* of every *Nation* that determins it to this or that *Syllable*.

Q. *How*

Q. *How is a ſingle* Vowel *made* long *by the accent?*

A. In every *acute Syllable* there is a *Diphthong*, or *double ſound*; for if the *Vowel* be ſingle, it is ſounded double in one continued Breath; and ſometimes written double.

Q. *Is there no Mark to know the* acute Syllable?

A. The *Greeks* put this Mark over the *acute Vowel* or *Diphthong*; which, if done in other *Languages*, their Pronounciation would not be ſo difficult for *Foreigners* to learn, as uſually it is.

Q. *Are there not ſome words diſtinguiſhed only by the* Accent?

A. There are may words written alike, and only diſtinguiſhed by the *accent*; as for Example, *óbject* is a Noun, but *objéct* is a Verb; *oràtor* is *Latin*, but *órator* is *Engliſh*.

Q. *What is the principal thing in learning any* Language?

A. The firſt and principal thing in learning of any *Language*, is to get the true Pronounciation of the words; for he that accents a word contrary to the Cuſtom of the *Language*, ſpeaks barbarouſly, and makes himſelf ridiculous to the Hearers; as if one ſhould in Engliſh ſay, *Rélàtion* for *Relàtion*; *Oràtor* for *órator*; *facúlty* for *fáculty*; *Adverſáry* for *àdverſary*; *Auditor* for *áuditor*, &c.

Q. *Are there not three* Accents?

A. There is no more than one *Accent*, but

but the ancient Grammarians, finding three ſeveral marks for the *Acute* Syllable in the *Greek* Tongue, imagined there were three ſeveral *Accents*; which is not only falſe, but ſimply impoſſible, in the Nature of Speech. That which they call the *Grave Accent* is always a mark of the *Acute* Syllable, and is nothing elſe but the *Acute* mark turned backward, when the *Accent* is on the laſt Syllable of a Word, leſt it ſhould run forward into the following Word, and cauſe Confuſion in Reading; for *Grave* Syllables never had any mark becauſe they never needed any, all the Syllables in a Word: except one, being *Grave*, whether they be Single *Vowels* or *Diphthongs*.

That which they call the *Circumflex-Accent*, is always a mark of the *acute* Syllable, and is chiefly uſed when two Syllables are Contracted into one.

Q. *How many Syllables can come under one* Accent?

A. There can come eight or nine Syllables under one *accent*, and any more is a force upon Nature; but thoſe Words are moſt Harmonious that do not exceed ſix or ſeven Syllables.

† *The* Engliſh *for the moſt part love to* Accent *the* firſt *Syllable of a Word, which is more*

Vehement and Maſculine. *The* French *for the moſt part love to* Accent *the laſt Syllable of a Word, which is too Soft and* Feminine. *The* Latins *do almoſt always* Accent *the penult, or antepenult Syllable of a Word, which makes the beſt and moſt agreeable Harmony in* Speech, *and in that regard the* Latin *Tongue excels all other* Languages.

Note, *The* Penult *is the laſt Syllable of a Word but one, the* Antepenult *is the Syllable before the* Penult, *or the* third *Syllable from the end of the Word.*

Of Words.

Queſt. *What is a* Word?

Anſw. A *Word is* an *Articulate ſound* that ſignifies ſomething by the *Cuſtom* of any *Language.*

Q. *What is an* Articulate *Sound?*

A. An *Articulate* Sound is that which conſiſts of *Letters* and *Syllables*, as it were of Joints.

Q. *How are Words diſtinguiſhed in reſpect of* Derivation?

A. Words in reſpect of *Derivation* are diſtinguiſhed into *Primitive* and *Derivative.*

Q. *What is a* Primitive *Word?*

A. A *Primitive* Word is that which is not derived of another, as *Good, Man, &c.*

Q *What is a* Derivative *Word?*

A. A *Derivative* Word, is that which is derived of another, as, *Goodneſs*, *Manlineſs*.

Q. *How are Words diſtinguiſhed in reſpect of* Compoſition?

A. Words in reſpect of *Compoſition* are diſtinguiſht into *Simple* and *Compound*.

Q. *What is a* Simple *Word?*

A. A *Simple* Word is that which is not Compounded of two Words, as, a *Book*, a *School*, a *Stone*, a *Houſe*, *&c.*

Q. *What is a* Compound *Word?*

A. A *Compound* Word, is that which is Compounded of two or more Words; as a *Book-ſeller*, Compounded of Book and Seller; a *Watch-man*, of Watch and Man.

Q. *Are there not* Half Compounds?

A. When we Compound two or more Words, without putting them under one *Accent*, we only join them with a *Hyphen* or mark of Union, and ſuch may be called *Half-Compounds*, as, a *Water-Spider*. But if the Cuſtom of the Language has put them under one *Accent*, we muſt write them in one word without a *Hyphen*, as, a *Shoomaker*, not a *Shoo-maker*; a *Highlander*, not a *High-lander*.

Q. *How many Kinds of Words are there?*

A. There are four kinds of Words, a *Subſtantive*, an *Adjective*, a *Verb*, and a *Particle*.

Q. *How do you know there are but four kinds of Words?*

A. I know there are but four kinds of Words, becauſe there are but four kinds of things to be ſignified by Words: for whatever is in the whole *Univerſe*, is either a *thing*, or the *manner* of a thing; the *action* of a Thing, or the *manner* of an Action,

Q. *How are theſe four kinds of* Things *ſignified?*

A. The *Things* themſelves are ſignified by *Subſtantives*; the Manners of Things, by *Adjectives*; the Actions, of things, by Verbs; the Manners of Actions by *Particles.*

Q. *VVhat is a* Subſtantive *?*

A. A *Subſtantive* is a Word that ſignifies a thing whether *Corporeal* or *Incorporeal*; as *God*, *Man*, *Reaſon*, *Wiſdom*, *&c.*

Q. *What is a* Corporeal *thing?*

A. A *Corporeal* or Bodily thing is that which can be perceived by the *Senſes*, *and may be ſeen or felt*; as a *Boy*, a *Book*, a *Pen*, a *School*, a *Table*, *&c.*

Q. *VVhat is an* Incorporeal *thing?*

A. An *Incorporeal* thing is that which cannot be perceived by the *Senſes* but only by the *Underſtanding*, and cannot be ſeen nor felt, as *Juſtice*, *Knowledg*, *Underſtanding*, *Goodneſs*, *&c.*

Q. *How may a* Subſtantive *be known?*

A. Every Word that can be declined alone in good Senſe, in any ones Native Language, is a *Subſtantive*; as for Example, I know the Word *Man*, is a *Subſtantive*, becauſe I can decline it in good Senſe, thus,

of

of Man, to Man, with Man: No other kind of Word ſo Declined can make Senſe, for if I ſay, *of againſt, to againſt, with againſt*, it is Nonſenſe, by which I know againſt is not a *Subſtantive*.

Note, *A* Subſtantive *is alſo called a* Noun, *or a* Noun-ſubſtantive, *or a* Name.

Q. *How many ſorts of* Subſtantives *are there?*

A. There are two ſorts of *Subſtantives*, *Common* and *Proper*.

Q. *What is* a Common or *Appellative Noun?*

A. A Common or *Appellative Noun*, is a Word that ſignifies one kind of thing, and is Common to all of that kind, as the Words, *Man, City, Kingdom.*

Q. *What is a Proper Name?*

A. A Proper Name is a Word given to any individual thing of a kind, by which it is known and diſtinguiſhed from others of the ſame kind, as *Peter, London, England.* Man is one kind of thing, *Peter* is one of that kind, *John* another, *James* another. A City is one kind of thing, *London* is one of that kind, *Paris* another, *Rome* another. A Kingdom is one kind of thing, *England* is one of that kind, *France* another, *Italy* another.

Q. *Have not Perſons two Proper Names?*

A. At firſt one Perſon had but one Proper Name, as *Adam*, *Abraham*, *Jacob*, but afterward when Mankind multiplied, the ſame Proper Name was given to ſeveral Perſons, which made it neceſſary for more particular diſtinction to add a Second: the former of which is uſually called the *Name*, the latter *Sirname*, as *Charles Stuart*; ſome Perſons have three or more proper Names, as *Julius Cæſar Scaliger*.

Q. *Are not Common Nouns ſometimes made Proper Names?*

A. Common Nouns are ſometimes made *Proper Names*, but then regard is had only to the Sound, not to the Signification; otherwiſe theſe *Sirnames*, *King*, *Knight*, *Thomſon*, and ſuch-like, could not in good Senſe be given to the Females of the Families ſo called.

Q. *Can Proper Names be Tranſlated from one Language to another?*

A. Proper Names as ſuch cannot be Tranſlated from one Language to another, for if the Sound be changed, the proper Name is loſt. As for Example, we muſt not tranſlate the *Latin* Proper Name *Piſcator*, *Fiſher*, nor the *Engliſh* proper Name, *Fiſher*, *Piſcator*: Yet the *Latins* to Accommodate Foreign Proper Names to their own *Idiom*, do often add to them a *Latin* Termination, as, *us*, *a*, *um*: thus they call *Jacob*, *Jacobus*, *Fiſher*, *Fiſherus*, and Foreigners for the ſame Reaſon

Reaſon cut off the *Latin* Terminations, thus we call *Paulus*, *Paul*; *Marcus*, *Mark*.

Q. *Is it neceſſary to give a Proper Name to every Individual thing of a kind?*

A. If there be but one Individual thing of a kind, it is not neceſſary to give it a Proper Name, ſince there is no other of the kind from which it needs to be diſtinguiſhed, as *God*, the *World*, the *Sun*, *&c.* And where there are more of the ſame kind, none of them needs a Proper Name, but Men and ſuch things as Men have frequent occaſion to mention in particular, as, *Countries*, *Iſlands*, *Towns*, *Villages*, *Rivers*, *Mountains*, *Ships*, and many other individual things of other kinds.

Of *S* Servile.

Q. Why is *s* Servile ſo called?

A. S Servile is ſo called, becauſe it ſerves for ſeveral uſes, in the Variation of *Nouns* and *Verbs* in Engliſh.

Q. *How is s Servile diſtinguiſhed?*

A. S Servile is diſtinguiſhed into *s* Plural, *s* Poſſeſſive, and *s* Perſonal.

Q. *Where is* s *Plural written?*

A. *S* Plural, is written at the end of a *Subſtantive* Singular, to make it Plural; as, a *Boy*, *Boys*.

Q. *Where is* s *Poſſeſſive written?*

 A. S Poſſeſſive

A. S Poſſeſſive, is written at the end of a *Subſtantive* Singular or Plural, to make it the Genitive of the Poſſeſſor, as the *Lords houſe, &c.*

Q. *Where is* s *Perſonal written?*

A. S Perſonal is added to the Theme of a *Verb*, to make it the third Perſon Singular, as *I run, he runs.*

Q. *Is not the Syllable* es *ſometimes uſed inſtead of* s *Servile?*

A. The Syllable *es* is always uſed inſtead of *s* Servile, when the Word ends in *s*, or in the Sound of *s*, becauſe *s* alone cannot be diſtinguiſhed in the Sound, as, *Caſe, Caſes, Corps, Corpſes.*

Q. *What Words end in the Sound of* s?

A. Words that end in *ſh, z, ch, c,* and *g* ſoft have the Sound of *s*, as *Fiſh, Fiſhes, Prize, Prizes, Church, Churches, Race, Races, Age, Ages.*

Note. *When* s *Servile comes after* e *Servile,* es *doth not increaſe the Number of Syllables in a Word, becauſe* e *is Sounded before the final Conſonant, and* s *immediately after it; thus* Time *and* Times *are both Monoſyllables;* Table *and* Tables, *are both Diſſyllables: but when* es *comes after* s *or the ſound of* s *it makes a Syllable more in a Word, becauſe* s *alone cannot be diſtinguiſh'd in the Sound, thus* Page, Grace, Prize, *are Monoſyllables, but,* Pages, Graces, Prizes, *are Diſſyables.*

Note.

Note. *When* e *Subjunctive or* e *Mute is ſuppreſt before a Vowel, then the final Conſonant is joyned in the ſame Syllable with that Vowel, as Time, Ti-ming, not Tim-ing, Age, A-ged, not Ag-ed; when* e *Liquid is ſuppreſt before* a *Vowel, the Mute and the Liquid are both joined in the ſame Syllable with that Vowel, as, Trou-ble, Trou-bler.*

Of Number.

Q. *How are* Subſtantives *diſtinguiſhed in reſpect of Number?*

A. Subſtantives in reſpect of Number are diſtinguiſhed into Singular and Plural; the Singular Number denotes one, as, *a Houſe*; the Plural Number denotes more than one, as, *Houſes.*

Q. *How is the Plural Number made in Engliſh?*

A. The Plural Number is uſually made in *Engliſh*, by adding *s* to the *Subſtantive* Singular, or *es* when the Pronunciation requires it; as, a *Book*, *Books* a *Pen*, *Pens*, a *Church*, *Churches.*

Q. *Is not the Plural Number made otherwiſe than by* s *or* es?

A. Some *Nouns* form the Plural Number otherwiſe than by *s* or *es*, as, *Ox*, *Oxen. Child*, *Children. Man*, *Men. VVoman*, *VVo-*

Women, *Tooth*, *Teeth* *Gooſe*, *Geeſe*, *Mouſe*, *Mice*, *Louſe*, *Lice*, *Foot*, *Feet*, a *Cow*, *Kine*, or *Cows*; the Words *Sheep* and *Swine* are both Singular and Plural: in ſome *Nouns f* is turned into *v* a Letter of the ſame Organ for eaſe of Pronunciation, as, *Knife*, *Knives*, *Wife*, *Wives*, *Life*, *Lives*.

Of the Declining of a *Noun*.

Q. *What is the Declining of a* Noun ?

A. The Declining of a *Noun*, is the Variation thereof, according to the various *State* or *Caſe* of the thing ſignified by it.

Q. *How many Caſes are there ?*

A. There are ſix Caſes, Viz., *Nominative*, *Vocative*, *Genitive*, *Dative*, *Ablative*, and *Accuſative*.

Q. *When is a* Noun *in the Nominative State or Caſe ?*

A. A *Noun* is in the Nominative *State* or *Caſe*, when 'tis the Subject of a *Verb*, and then it uſually comes in good Senſe before the *Verb*, as, *the Maſter Teaches*, *the Scholar Learns*.

Q. *When is a* Noun *in the Vocative Caſe*

A. A *Noun* is in the Vocative Caſe, when it is the Perſon to whom we ſpeak or call, as, *Maſter*, I *can ſay*. *Child*, *Read your Leſſon*.

Q. *When is a* Noun *in the Genitive Caſe*

A.

A. A *Noun* is in the Genitive Caſe, when it is the Poſſeſſor of ſome other thing poſſeſſed, as, *the Book of the Maſter*, or, *the Maſter's Book.*

Q. How is the Genitive formed in Engliſh ?

A. In *Engliſh* the Genitive is formed two ways; either by putting the Prepoſition *of* before the *Subſtantive*, or *s* after it, (or *es* when the neceſſity of Pronunciation requires;) when *of* is before the Genitive, the poſſeſſed *Subſtantive* comes before *of*: but when *s* or *es* is added to the *Subſtantive*, the Poſſeſſed *Subſtantive* comes after it. As the *Maſter's Care*, or, the *Care* of the *Maſter.* An *Aſs's Milk*; or, the *Milk* of the *Aſs*

Q. Is not es *Poſſeſſive ſometimes omitted ?*

A. Es Poſſeſſive is often omitted for eaſineſs of Pronunciation, as *Priamus Son*, for *Priamus's Son*; the *Horſes bridles*, for the *Horſes bridles.*

Q. When is a Noun *in the Dative Caſe ?*

A. A *Noun* is in the Dative Caſe, when it is the thing to which any other thing is applied by ſome *Verb* or *Adjective.*

Q. How is the Dative known in Engliſh ?

A. In *Engliſh* the Dative is uſually known by the Prepoſition *to*, and ſometimes *for* before it, and then the applied Word comes before the Prepoſition, as for Example. *Strong Drink is hurtful to Children or for Children. I ſaid my Leſſon to the Maſter.*

Q. When

Q. *When is a* Noun *in the Ablative Caſe?*

A. A *Noun* is in the Ablative Caſe, when it comes after any of theſe Prepoſitions, *with*, *from*, *in*, or *by*, *&c*, as *with my Maſter*, *from my Father*, *in the School*, *&c.*

Q. *When is a* Noun *in the Accuſative Caſe?*

A. A *Noun* is in the Accuſative Caſe, when it is the object of Action, and then it uſually comes after a *Verb* or *Participle* of an active Signification: As for Example, *Worſhip God*, *Honour thy Parents*, *&c.*

Q. *What Caſes are alike in* Engliſh?

A. The Nominative, Vocative, and Accuſative are alike in *Engliſh*. As for Example, the *Nom.* Sing. *Man*, the *Gen.* of *Man* or *Mans*, the *Dat.* to *Man*, the *Abl.* from *Man*, the *Accuſ. Man*, *Nom.* Plur. *Men*, the *Gen.* of *Men* or *Mens*, the *Dat.* to *Men*, the *Abl.* from *Men*, the *Accuſ. Men.*

Q. *How is the Perſonal* Subſtantive, I, declin'd?

A. The Perſonal *Subſtantive*, I, is irregularly declined, thus, *Nom.* Sing. I, *Gen.* of *me*, *Dat.* to *me*, *Abl.* to *me*, *Accuſ. me*, *Nom.* Plur. *we*, *Gen.* of *us*, *Dat.* to *us*, *Abl.* from *us*. *Accuſ. us*.

Q. *How is the* Perſonal Subſtantive, *Thou*, *declined?*

A. The *Perſonal Subſtantive*, *Thou*, is irregularly Declined thus, Nom. Sing. *Thou*, Voc. *thou*, Gen *of thee*, Dat. *to thee*, Abl. *from*

from thee, Accuſ. *thee*, Nom. Plur. *Ye*, or *you*, Voc. *ye*, or *you*, Gen. *of you*, Dat. *to you*, Abl. *from you*, Accuſ. *you*.

Of the *Genders* of *Nouns*.

Q. *How are* Subſtantives *diſtinguiſhed in reſpect of* Gender?

A. Subſtantives in reſpect of *Gender* are diſtinguiſhed into *Maſculine*, *Feminine*, and *Neuter*; the Maſculine Gender is the *he* kind, the Feminine the *ſhe* kind, the Neuter Gender any thing that is neither *he*, nor *ſhe*.

Q. *How are the* Genders *ſignified in Engliſh?*

A. In Engliſh the Maſculine *Gender* is ſignified by *he*, the Feminine by *ſhe*, the Neuter by *it*.

Q. *What Nouns are of the* Maſculine *Gender?*

A. All Nouns that are ſaid of the *he* kind only, are of the *Maſculine* Gender, as a *Father*, a *Brother*, a *Son*, *&c.*

Q. *What* Nouns *are of the* Feminine *Gender?*

A. All Nouns that are ſaid of the *ſhe* kind only, are of the *Feminine* Gender, as a *Mother*, a *Daughter*, a *Siſter*, *&c.*

Q. *What Nouns are of the* Neuter *Gender?*

All

A. All Nouns that are not ſaid of the *he* kind only, nor of the *ſhe* kind only, are of the *Neuter Gender*; as a *Creature*, a *Thing*, a *Houſe*, a *Book*, a *Table*, *&c.*

Q *Are not ſome Nouns ſaid both of the* Males *and* Females *of a kind?*

A. There are ſome Nouns ſaid both of the *Males* and *Females* of a kind without diſtinction, and they are called *Epicens*, or Nouns common to both Sexes, becauſe they ſignify the Species or common Nature of both without regard to either, and therefore they are properly of the *Neuter* Gender: as, a *Child*, a *Sparrow*, a *Slave*, *&c.* But when *Epicens* are particularly applied to one Sex diſtinct from the other, they alſo admit the Gender of the Sex, to which they are applied: As for Example, I may ſay in good Senſe, *The Nurſe took the* Child, *and gave* it *ſuck*, or (with regard to the Sex) *gave* him *ſuck*, or *gave* her *ſuck*.

Note. *In* Epicens *the Sex is often diſtinguiſhed by the Words*, Male, Female, he, ſhe, *and ſuch like Sex-diſtinguiſhing Words*, as, a Male-Child, a Female-Child, a He-Aſs, a She-Aſs, a Cock-Sparrow, a Hen-Sparrow.

Of an *Adjective*.

Q. *What is an* Adjective?

A. An *Adjective* is a Word, that ſignifies the *Manner* or *Quality* of a thing.

Q. *How ſhall one know an* Adjective?

A. Every Word that can be declined in good Senſe with a *Subſtantive*, and without a *Subſtantive* does not make Senſe, is an *Adjective*, as the Words, *Wiſe*, *Fooliſh*, *White*, *Black*, &c.

Q. *How do you know the Word* Wiſe *is an* Adjective?

A. I know the Word *Wiſe* is an *Adjective*, becauſe I can decline it in good Senſe with a *Subſtantive*, thus, *A Wiſe Man*, *of a Wiſe Man*, *to a Wiſe Man*, *with a Wiſe Man*: And without a *Subſtantive* it does not make Senſe, as, *I Love Wiſe*.

Q. *Are all* Adjectives *ſaid in the* Vocative *Caſe?*

A. The *Adjectives a* and *the* and other incomparable *Adjectives*, are not ſaid in the *Voc.* Caſe, becauſe they always denote the Perſon, or Thing *ſpoken of*, but the *Voc.* always denotes the Perſon or thing *ſpoken to*.

Q. *Can* a *or* the *be joined with a Proper Name in good Senſe?*

A. *A* or *the*, or any other *Adjective*, cannot, in good Senſe, be joined with a Proper Name,

Name, as ſuch; becauſe every *Adjective* qualifies and determines ſome kind of thing, but a Proper Name is no kind of thing, but a meer ſound, by which an individual thing of a kind is diſtinguiſhed from other individuals of the ſame kind. But when a Proper Name is put for a common Noun; or when a common Noun is underſtood with it, then it admits *a* or *the*, or any other *Adjective* in good Senſe.

Thus I can ſay in good Senſe, a *Man*, the *City*, but not a *John*, the *London*; I can ſay, a *Solomon*, *for a very Wiſe Man*; *a Judas*, *for a very treacherous Man*, and if I ſay, *Wiſe Solomon* or *treacherous Judas*, the common *Subſtantive Man* is underſtood.

Q. *Do* Adjectives *admit* s *to make them* Plural?

A. In Engliſh the *Adjectives* are alike in both Numbers; but when they are uſed as *Subſtantives* then they admit *s* to make them *Plural*, as, *ſecrets* for *ſecret things*, *goods*, for *good things*.

Q. *Is the* Adjective a *ſaid in the* Plural *Number?*

A. The *Adjective a* is not ſaid in the *Plural* Number; becauſe it always denotes one, or ſome one indefinitely, and therefore cannot be ſaid in the Plural Number. We ſay *a* before a *Conſonant*, and *an* before a *Vowel* for eaſineſs of Pronunciation, as *a man*, not *an man*; an *aſs*, not a *aſs*.

Is

Q. *Is the Adjective* the, *ſaid in the Plural Number?*

A. The Adjective *the* denotes one or more things particularly known, or ſuppoſed to be known, and therefore can be ſaid in both Numbers, as *the boy*, or *the boys*.

Note, *The Adjective* this *makes* theſe *in the Plural Number*; that *makes* thoſe; ſelf *makes* ſelves. *The Adjective* who *makes* whoſe *or* of whom *in the Genitive Singular*, *the Dative* to whom, *the Ablative* from whom, *and ſo Plurally.*

Q. *The Adjectives*, he, ſhe, it, *are thus Declined?*

A. Nom. Sing. *He* Gen. *his*, or *of him*, Dat. *to him*, Abl. *from him*. Nom. Sing. *She*, Gen. *hers*, or *of her* or *her*, Dat. *to her*, Abl. *from her*, Accuſ. *her*. Nom. Sing. *It*. Gen. *Its*, or *of it*, Dat. *to it*, Abl. *from it*, Accuſ. *it*. *He*, *She*, *It*, have the ſame Plural Number. Nom. Plur. *They*, Gen. *their*, *theirs*, or *of them*, Dat. *to them*, Abl. *from them*, Accuſ. *them*.

Of Compariſon.

Q. *How are* Adjectives *diſtinguiſht in reſpect of* Compariſon?

A. Adjectives in reſpect of *Compariſon* are

diſtinguiſhed into *Comparable* and *incomparable*.

Q. *What is a* comparable *Adjective*?

A. A *Comparable* or *Poſitive* Adjective is that whoſe Signification can be increaſed, as *hard*, *ſoft*, *long*, *ſhort*.

Q. *How may one know a* comparable *or* Poſitive *Adjective*?

A. Every *Adjective* that in good Senſe admits before it the Particles *more*, *moſt*, or *very*, is a *Comparable* or *Poſitive* Adjective; thus I know *hard* is a *Poſitive* Adjective, becauſe I can ſay in good Senſe, *more hard*, *moſt hard*, *very hard*.

Q. *What* Adjectives *are formed from Poſitive* Adjectives?

A. From Poſitive Adiectives are formed *Comparative* and *Superlative* Adjectives.

Q. *What is a* Comparative *Adjective*?

A. A *Comparative* Adjective is that which ſignifies the ſame as the Poſitive with the Particle *more* before it; as *harder*, which is the ſame as *more hard*.

Q. *How is the* comparative *formed in* Engliſh?

A. The *Comparative* is formed in Engliſh by adding the Termination *er* to the Poſitive; as *harder*, *ſofter*, *longer*, *ſhorter*, &c.

Q. *What is a* Superlative *Adjective?*

A. A *Superlative* Adjective is that which ſignifies the ſame as the Poſitive with the Particle

Particle *moſt* before it; as *hardeſt*, which is the ſame, as *moſt hard*.

Q. *How is the* Superlative *formed in* Engliſh?

A. The *Superlative* is formed in Engliſh, by adding the Termination *eſt* to the Poſitive; as, *hardeſt*, *ſofteſt*, *longeſt*, *ſhorteſt*, &c.

Q. *Are there not ſome* Comparative *and* Superlative *Adjectives formed irregularly*?

A. The Poſitive Adjectives, *good*, *bad*, *little*, *much*, form their *Comparatives*, and *Superlatives* irregularly; as *Good*, *better*, *beſt*, *bad*, *worſe*, *worſt*; *little*, *leſs*, *leaſt*; *much*, *more* *moſt*.

Note. *To* Compare *an* Adjective *in Grammar*, *is to give the* Comparative *and* Superlative *of it*, *as* hard, harder, hardeſt. *The Grammarians call them the three degrees of* Compariſon; *as for Example*, hard, *is of the* Poſitive *degree*; harder, *of the* Comparative *degree*, *and* hardeſt, *of the* Superlative *degree*.

Q. *What is an* incomparable *Adjective*?

A. An *Incomparable* Adjective is that, whoſe Signification cannot be encreaſed, and admits not before it in good Senſe, the Particles *more*, *moſt*, or *very*; as *all*, *ſome*, *any*, *&c.* I cannot ſay in good Senſe, *more all*, *moſt all*, or *very all*.

Obſervations on ſome Adjectives.

Much *makes* many, *in the Plural Number*: Much *with a* Subſtantive *of the Plural Number, denotes a great quantity*; *as* much wine, *for a great quantity of wine.* Many *with a* Subſtantive *of the Plural Number ſignifies a great Number*; *as*, many men, *for a great Number of Men.* Many a man, *is a barbabariſm, firſt uſed among the Vulgar for many men.*

More, *with a* Subſtantive *of the Singular Number, ſignifies a* greater quantity, *as* more wine, *or a greater quantity of wine.* More *with a* Subſtantive *Plural, ſignifies a* greater number, *as*, more men, *or a* greater number of men.

Moſt, *with a* Subſtantive *Singular denotes the* greateſt quantity, *as* moſt of the wine, *or the* greateſt part of the wine. Moſt, *with a* Subſtantive *Plural, denotes the greateſt number, as* moſt men *or the* greateſt number of men

All, *with a* Subſtantive *Singular*, *denotes the* whole quantity, *as*, all the wine, *or the* whole quantity *of the wine.* All *with a* Subſtantive *Plural, denotes the* whole number, *as*, all the Children, *for the* whole number

number *of the Children.* Note, Every *is only ſaid with a* Subſtantive *Singular, as* every man *not* every men. Enough *with a Subſtantive Singular denotes a* ſufficient quantity, *as,* enough of wine, *or a* ſufficient quantity of wine. *In the Plural Number, it is* enow, *and denotes a* ſufficient number, *as,* I have Books enow, *or a* ſufficient number of Books.

Who *is uſually ſaid of Perſons,* which *of things, and ſometimes of Perſons.*

The Interrogative who, *or* which, *asks the Queſtion on individual things; as,* who is there? *Anſ. Peter. The Interrogative* what *asks the Queſtion on the* kind, *or* Quality *of things, and alſo on the order of a thing, as,* what is that? *Anſ.* It is a Book. What art thou? (*in the order of number*) *Anſ. the* firſt ſecond, third, *&c.*

When the Adjective, no, *is without a* Subſtantive *expreſſed after it, we ſay* none, *as for Example,* Is there no wine? there is none.

Of Verbs.

Q. *What is a* Verb?

A. *A Verb* is a Word that ſignifiest the *Action, Paſſion,* or *Being* of a thing.

Q. *How ſhall one know a* Verb?

A. Every word that can be *Conjugated* in good Senſe, with a Subſtantive of the Nominative Caſe before it, and without a Nominative Caſe before, it cannot make Senſe, is a Verb. As the Words, *teach, read, run, &c.*

Q. *How do you know the word* Teach *is a Verb?*

A. I know the word *teach* is a Verb, becauſe I can Conjugate it in good Senſe, thus, I *teach*, thou *teacheſt*, he *teacheth*, we *teach*, ye *teach*, they *teach*,

Q. *How are* Verbs *diſtinguiſhed as to their* Signification?

A. *Verbs* as to their Signification are diſtinguiſhed into *Active*, *Paſſive*, and *Neuter*.

Q. *What is* a *Verb* Active?

A. A Verb *Active* is that which denotes the *Action* or doing of its ſubject or Nominative Caſe; and admits after it in good Senſe the Accuſative Caſe of its object, or thing it acts upon.

As for Example, *I call thee, I call him, I call her*; But if I ſay, *I call thou, I call he, I call ſhe*, it is nonſenſe, becauſe theſe are Nominatives, not Accuſatives.

Q. *How ſhall one know a Verb* Active?

A. Every Verb that admits the Auxiliaries, *do*, or *did*, before it in good Senſe, is

a

a Verb *Active*, as, *I ſtand*, or *I do ſtand*; *I ſit*, or, *I do ſit*.

Q. *How is a Verb* Active *diſtinguiſhed, in reſpect of its* Object *or* Accuſative *Caſe?*

A. A Verb *Active*, in reſpect of its *Object*, or *Accuſative Caſe*, is diſtinguiſhed into *Tranſitive, and Intranſitive.*

Q. *What is a Verb* Active Tranſitive?

A. A Verb *Active Tranſitive*, is that which admits *Various Objects*, or (which is the ſame) *Various Accuſatives.*

As for Example, I know the Verb *read* is Active Tranſitive, becauſe I can ſay in good Senſe, *I read a Book, I read a Letter, I read the Bible, I read my Leſſon.*

Q. *What is a Verb* Active Intranſitive?

A. A Verb *Active Intranſitive*, is that which in good Senſe admits but of one Accuſative, and that of its own Signification; As, *I live a life, I run a race, I go a journey:* But I cannot ſay in good Senſe; *I live a horſe, I run a chamber, I go a houſe; &c.*

Q. *What is a Verb* Paſſive?

A. A *Verb Paſſive* is that which denotes the *Paſſion* or ſuffering of its *Subject* or Nominative Caſe.

Q. *How is a Verb* Paſſive *formed in Engliſh?*

A. In Engliſh the Verb *Paſſive* is always formed by the Verb *am*, and the *prater Participle*;

ticiple; and if either of theſe be wanting it is not Paſſive: as, *I am called, thou art beaten, &c.*

Q. *What is a Verb* Neuter?

A. A Verb *Neuter* is that which is neither Active nor Paſſive, as the Verbs, *am, may, muſt, can, &c.*

Of the Conjugation of Verbs.

Q. *What is the* Conjugation *of a Verb?*

A. The *Conjugation* of a Verb is the *Variation* thereof, according to its various *Nominatives*, and various differences of *Time* or *Tenſe*.

Q. *How many ſorts of* Nominatives *are there?*

A. There are three ſorts of *Nominatives*, called in Grammar *Three Perſons*, Singular and Plural.

Q. *What Nominatives are of the firſt Perſon Singular?*

A. Of the firſt Perſon Singular, is only one Nominative Singular, *I*.

Q. *What Nominatives are of the ſecond perſon Singular?*

A. Of the ſecond perſon Singular, is only one Nominative Singular, *Thou*.

Q. *What Nominatives are of the third Perſon Singular?*

A. He

A. He, and every other Nominative Singular, is of the third Perſon Singluar, except *I* and *Thou*.

Q. *What Nominatives are of the firſt Perſon Plural?*

A. Of the firſt Perſon Plural is only one Nominative Plural, *we*.

Q. *What Nominatives are of the ſecond Perſon Plural?*

A. Of the ſecond Perſon Plural, is only one Nominative Plural, *ye or you*.

Q. *What Nominatives are of the third Perſon Plural?*

A. They and every other Nominative Plural, is of the third Perſon Plural, except *we*, and *ye or you*.

Q. *What are the Perſons of Verbs?*

A. The *Perſons* of Verbs are their various *Terminations*, accommodated to the Nominatives of the ſeveral Perſons.

Q. *How do the Perſons of Verbs end in Engliſh?*

A. In Engliſh Verbs, the firſt Perſon Singular, and the firſt, ſecond, and third plural are alike; the ſecond Perſon Singular uſually ends in *eſt*; the third Perſon Singular uſually ends in *eth*; or *s*, or in *es* when the neceſſity of Pronunciation requires it: As for Example, *I teach, we teach, ye teach, they teach, thou teacheſt, he teacheth, or teaches.*

Of the Moods.

Q. *How is a Verb diſtinguiſhed in reſpect of its* Mood *or manner of expreſſion?*

A. A Verb in reſpect of its *Mood* or manner of expreſſion, is diſtinguiſhed into the *Indicative*, *Subjunctive*, and *Imperative* Mood.

Q. *When is a Verb of the* Indicative Mood?

A. A Verb is of the *Indicative Mood*, when it ſimply *affirms* or *denies*, or *asks a queſtion*. The Verb alone affirms, as *I call*, or *I do call*; it denies with the Negative Adverb *not* after it, or after its Auxiliary, as, I call *not*, or, I do *not* call: when a Queſtion is asked, the Nominative, comes after the Verb or after its Auxiliary, as, *calleſt thou*? or *doeſt thou call*?

Q. *When is a Verb of the Subjunctive Mood?*

A. A Verb is of the Subjunctive Mood, when it is joined to another Verb, by the final Conjunction, *that*, as, *I read* that *I may learn.*

Q. *When is a Verb of the* Imperative *Mood?*

A. A Verb is of the *Imperative Mood*, when it *commands* or *prays*, and then the Nominative comes after the Verb, of its Auxiliary, as, *call thou*, or, *do thou call?*

Q. *Does*

Q. *Does not the* Imperative *want the firſt Perſon Singular and Plural*;

A. The *Imperative* wants the firſt Perſon Singular and Plural, becauſe none can *command* or *intreat* themſelves.

Of *Tenſe* or *Time*.

Q. *How many* Tenſes *are there?*

A. There are five *Tenſes*, the *Preſent*, the *Preter imperfect*, the *Preter perfect*, the *Preter pluperfect*, and the *Future*.

Q. *What is the* Preſent Tenſe?

A. The *Preſent Tenſe* is the time, that *now is paſſing*.

Q. *What is the* Preter imperfect Tenſe;

A. The *Preter imperfect Tenſe* is the Time, that *was then paſſing*.

Q. *What is the* Preterperfect Tenſe?

A. The *Preter perfect Tenſe* is the Time, *perfectly paſt*.

Q. *What is the* preter pluperfect Tenſe?

A. The *preter pluperfect Tenſe* is the Time, *more than perfectly paſt*.

Q. *What is the* Future Tenſe;

A. The *Future Tenſe* is the Time *to come*.

Q. *How are the* Tenſes *known in* Engliſh?

A. The *Tenſes* are known in *Engliſh* by *Auxiliary* Verbs commonly called the *Signs* of the *Tenſes*.

Q. *What*

Q. *What are the* Auxiliaries *of the* Preſent Tenſe?

A. The *Anxiliaries* of the *Preſent Tenſe*, are, *do, doſt doth, does; am, art, is, are*; as, *I do call, thou doſt call, he doth call, we do call, ye do call, they do, call; I am calling, thou art calling, &c.*

Q. *What are the* Auxiliaries *of the* Imperfect Tenſe?

A. The *Auxiliaries* of the *Imperfect Tenſe*, are, *was, waſt, wert, were*; as, *I was calling, thou waſt calling, he was calling, we were calling, ye were calling, they were calling.*

Q. *What are the* Auxiliaries *of the* Perfect Tenſe?

A. The *Auxiliaries* of the *Perfect Tenſe*, are, *have, haſt, has, hath*; as *I have called, thou haſt called, he has called, we have called, ye have called, they have called.*

Q. *What are the* Auxiliaries *of the* Pluperfect Tenſe?

A. The *Auxiliaries* of the Pluperfect *Tenſe*, are, *had, hadſt*, ; as, *I had called, thou hadſt called, he had called, we had called, ye had called, they had called,*

Q. *What are the* Auxiliaries *of the* Future Tenſe?

A. The *Auxiliaries of the* Future Tenſe, are, *ſhall, ſhalt; will wilt*; as, *I ſhall call, thou ſhalt call, he ſhall call, we ſhall call, ye ſhall call, they ſhall call; I will call, thou wilt call, he will call, &c.*

Q. *What*

Q. *What are the* Auxiliaries *of the* Tenſes, *when a Verb has the final Conjunction*, that, *before it*?

A. When a Verb has the final Conjunction, *that*, before it; the *Auxiliaries* of the preſent *Tenſe*, are, *may*, *mayſt*; of the Imperfect, *might*, *mighteſt*; of the Perfect, *might have*; of the Pluperfect, *might had*; of the Future, *may have*; as for Example, *that I may call*, *that I might call*, *that I might have called*, *that I might had called*, *that I may have called*.

Q. *What are the* Auxiliaries *of the* Imperative?

A. The *Auxiliaries* of the *Imperative*, are, *do*, or *be*; as *do thou call*, *be thou called*.

Q. *Are not the* Auxiliaries *ſometimes abſolute Verbs*?

A. When the *Auxiliaries* have not another Verb or Participle after them, they are not then *Auxiliaries* but abſolute Verbs, except *ſhall*, *ſhalt*; when *may*, or *might*, has not the final Conjunction, *that* before it, it is not an *Auxiliary* but an abſolute Verb.

Q. *What is the difference between the* Auxiliaries, *ſhall*, and *will*?

A. Shall, in the firſt Perſons *barely foretells*, in the ſecond and third Perſons it *promiſes*, or *threatens*.

Will in the firſt Perſons *promiſes* or *threatens*, in the ſecond and third perſons it *barely foretells*.

Q. Can

Q. *Can any* Tenſe *be expreſs'd without an* Auxiliary *?*

A. The *Preſent Tenſe*, the *Preter tenſe*, and the *Imperative* can be expreſs'd without an *Auxiliary*, as in the *Preſent Tenſe*, *I ſee, thou ſeeſt, he ſeeth or ſees, we ſee, ye ſee, they ſee*; in the Preter tenſe, *I ſaw, thou ſaweſt, he ſaw, we ſaw, ye ſaw, they ſaw*; In the *Imperative*, *ſee thou, ſee he, ſee ye, ſee they.*

Q. *Is not the Imperative ſometimes expreſſed by* let *?*

A. In Engliſh we uſually expreſs the third Perſon Singular and Plural of the Imperative by the Verb Active, *let*; as, *let him call*, for *call he*; *let them call*, for *call they*; except in ſome forms of Publick Authority; as, *Know all men*, *Be it enacted*, &c.

Of the *Preter tenſe* of a Verb.

The *Preter tenſe* or Time paſt of a Verb in Engliſh, is ſometimes of the *Imperfect tenſe*, and ſometimes of the *Perfect tenſe*, and therefore it may be ſimply called the *Preter tenſe*, or the *Preter indefinite*, becauſe it is uncertain, whether it denotes the time imperfectly paſt, or the time perfectly paſt, till the Sence of the Sentence determines it, as, *went*, *called*, *paid*, &c. In this Sentence, *I went to School, and ſaid my Leſſon*, the *Preter tenſe went* is of the time perfectly paſt, and

and may be reſolved thus, *after I went to School*, &c.

In this Sentence, as *I went to School*, *I met my Father*, the *Preter tenſe went* is of the time imperfectly paſt, and may be reſolved thus, *when I was going to School.*

Note. The Auxiliary *did*, or *didſt*, is a Preter indefinite, and may be either of the imperfect or Perfect tenſe. The Particle *whilſt* before the Preter indefinite, always denotes the Imperfect tenſe, as, *whilſt I did write*, or *whilſt I was writing.*

The Particle *after*, or *after that*, before the Preter indefinite always denotes the Perfect tenſe and is the ſame as the Auxiliary, *having*, as, *after I writ*, or *having written.* The Particle *when*, is ambiguous, and ſomtimes ſignifies *whilſt*, and ſometmes *after*, or *after that.*

Note. The Auxiliary *have* with the Preter participle immediately after it is always Active; but if *been* come between, it is always Paſſive; thus, *I have called* is Active, but, *I have been called* is Paſſive. Whereever the preſent Participle is, it is always Active. as. *I have been calling.*

Q. *How*

Q. *How is the* Preter tenſe *formed?*

A. The Preter tenſe is regularly formed by adding the Termination *ed* to the Theam, or preſent Tenſe, as, *I call*, *I called*; and ſometimes *e* is omitted for brevity or eaſineſs of Pronunciation, and then the *d* is often changed into *t* a Letter of the ſame Organ, as *diſtinguiſh'd*, for *diſtinguiſhed*; and *diſtinguiſht*, for *diſtinguiſh'd*.

Q. *Is not the Pretertenſe ſometimes irregularly formed?*

A. The Preter tenſe is often irregularly formed, as, from *ſee*, *ſaw*; from *run*, *ran*; from *break*, *broke*; with many more, which uſe will teach.

Of the *Participles.*

Q. *What is a* Participle?

A. A Participle is a Verbal Subſtantive, or Adjective which admits after it ſuch caſe as the Verb of which it is derived.

Q. *What* Subſtantive Participle *are there in Engliſh?*

A. In Engliſh there are two Subſtantive Participles, the *Preſent*, and *Perfect infinitive*.

Q. *How is the* Preſent, Infinitive *formed in Engliſh?*

A. In Engliſh the Preſent Infinitive is uſually formed, by putting the Prepoſition,

before the Theam or Preſent Tenſe of the Verb; as, *to call, to read, to teach*, &c.

Q. *How is the* Perfect Infinitive *formed?*

A. The *Perfect Infinitive* is uſually formed by putting *to have*, before the perfect-Tenſe of the Verb; as, *to have called; to have taught*, &c.

Q. *What* Adjective Participles *are there in Engliſh?*

A. There are two *Adjective Participles* in Engliſh, the *Preſent* and *Preter* Participle.

Q. *How is the* Preſent Participle *formed?*

A. The *Preſent Participle* is formed by adding the Termination *ing*, to the Theam or Preſent Tenſe of the Verb, as, *calling, reading, teaching*, &c.

Q. *How ends the Preter Participle in Engliſh?*

A. In Engliſh the Preter Participle uſually ends in *d*, *t*, or *n*, as, *called, taught, eaten.*

Q. *What if the Verb of the Preter Tenſe end d or t?*

A. If the Verb of the Preter Tenſe end in *d*, or *t*, the Preter Participle is the ſame with it, and is only diſtinguiſhed by the Tenſe. But if the Verb of the Preter Tenſe end otherwiſe than in *d* or *t*, then the Preter Participle uſually ends in *en*, as, *broken*, and oftentimes *e* is left out, as *known*, or *knowen.*

Q. *How ſhall one know the Preter Participle?*

Q. *How is the* Preter tenſe *formed?*

A. The Preter tenſe is regularly formed by adding the Termination *ed* to the Theam, or preſent Tenſe, as, *I call, I called*; and ſometimes *e* is omitted for brevity or eaſineſs of Pronunciation, and then the *d* is often changed into *t* a Letter of the ſame Organ, as *diſtinguiſh'd*, for *diſtinguiſhed*; and *diſtinguiſht*, for *diſtinguiſh'd*.

Q. *Is not the Pretertenſe ſometimes irregularly formed?*

A. The Preter tenſe is often irregularly formed, as, from *ſee*, *ſaw*; from *run*, *ran*; from *break*, *broke*; with many more, which uſe will teach.

Of the *Participles.*

Q. *What is a* Participle?

A. A Participle is a Verbal Subſtantive, or Adjective which admits after it ſuch caſe as the Verb of which it is derived.

Q. *What* Subſtantive Participle *are there in Engliſh?*

A. In Engliſh there are two Subſtantive Participles, the *Preſent*, and *Perfect infinitive.*

Q. *How is the* Preſent, Infinitive *formed in Engliſh?*

A. In Engliſh the Preſent Infinitive is uſually formed, by putting the Prepoſition,

before the Theam or Preſent Tenſe of the Verb; as, *to call, to read, to teach*, &c.

Q. *How is the* Perfect Infinitive *formed?*

A. The *Perfect Infinitive* is uſually formed by putting *to have*, before the perfect-Tenſe of the Verb; as, *to have called; to have taught*, &c.

Q. *What* Adjective Participles *are there in Engliſh?*

A. There are two *Adjective Participles* in Engliſh, the *Preſent* and *Preter* Participle.

Q. *How is the* Preſent Participle *formed?*

A. The *Preſent Participle* is formed by adding the Termination *ing*, to the Theam or Preſent Tenſe of the Verb, as, *calling, reading, teaching*, &c.

Q. *How ends the Preter Participle in Engliſh?*

A. In Engliſh the Preter Participle uſually ends in *d*, *t*, or *n*, as, *called, taught, eaten.*

Q. *What if the Verb of the Preter Tenſe end d or t?*

A. If the Verb of the Preter Tenſe end in *d*, or *t*, the Preter Participle is the ſame with it, and is only diſtinguiſhed by the Tenſe. But if the Verb of the Preter Tenſe end otherwiſe than in *d* or *t*, then the Preter Participle uſually ends in *en*, as, *broken*, and oftentimes *e* is left out, as *known*, or *knowen.*

Q. *How ſhall one know the Preter Participle?*

A. The Word that follows the Auxiliary *have*, in good Senſe, is always the *Preter Participle*; as for Exampel, I know *ſeen* is the *Preter Participle*, becauſe I can ſay in good Senſe, *I have ſeen*, but I cannot ſay in good Senſe, *I have ſaw*; whence I know that *ſaw* is only a Verb of the Preter Tenſe, and not alſo the Preter Participle.

Of the Subſtantive or Copulative Verb *am*.

Q. *Why is the Verb Neuter* am, *called a* Subſtantive *or* Copulative *Verb?*

A. The Verb, Neuter, *am*, is called a *Subſtantive* or *Copulative* Verb, becauſe it always couples the Subſtantive of the *Predicate* after it, to the Subſtantive of the *Subject* before it.

Q. *May not all the Tenſes of a Verb be expreſt by the Verb* am, *and the Participles of the Preſent*, or *Preter Tenſe?*

A. All the Tenſes of a Verb Active, may be expreſt by the Verb *am*, and the preſent Particple, as, *I am calling, I was calling, I have been calling, I had been calling, I ſhall be calling.*

All the Tenſes of a Verb Paſſive, may be expreſs'd by the Verb *am*, and the Preter

ter Participle, and in Engliſh they are always ſo expreſs'd; as, *I am called, I was called, I have been called, I had been called, I ſhall be called.*

Q. *How is the Verb* am *Conjugated?*

A. The Verb *am* is irregularly Conjugated thus,

Preſent Indicative, *I am, thou art, he is, we are, ye are, they are.*

Imperfect indicative, *I was, thou waſt, he was, we were, ye were, they were.*

Perfect Indicative, *I have been, thou haſt been, he hath been, we have been, ye have been, they have been.*

Pluperfect Indicative, *I had been, thou hadſt been, he had been, we had been, ye had been, they had been.*

Futur Indicative, *I ſhall be, thou ſhalt be, he ſhall be*, or, *I will be, thou wilt be*, &c.

Preſent Subjunctive that *I may be*, that *thou mayeſt be*, that *he may be*, that *we may be*, that *ye may be*, that *they may be.*

Imperfect Subjunctive, that *I might be*, that *thou might'ſt be*, that *he might be*, that *we might be*, that *ye might be*, that *they might be.*

Perfect Subjunctive, that *I might have been*, that *thou might'ſt have been*, that *he might have been, that we might have been*, that *ye might have been*, that *they might have been.*

Pluperfect Subjunctive, that *I might had been*, that *thou might'ſt had been*, that *he might had been*, that *we might had been*, that *ye might had been*, that *they might had been*.

Future Subjunctive, that *I may have been*, that *thou mayeſt have been*, that *he may have been*, *that we may have been*, that *ye may have been*, *that they may have been*.

The Imperative, *be thou*, *be he*, or *let him be*; *be ye*, *be they*, or *let them be*.

The Preſent Infinitive, *to be*.

The Perfect Infinitive, *to have been*.

The Preſent Participle, *being*.

The Preter Participle, *been*.

Note, *Be* and *beeſt*, are often uſed in the Preſent Tenſe, eſpecially after ſome Conjunction, as, *if thou beeſt*, *tho we be*.

Q. *Does not the preſent tenſe of the Subſtantive Verb* am, *with the preter participle*, *ſometimes denote the perfect tenſe?*

A. In External or Corporeal Actions, the preſent tenſe of the Subſtantive Verb *am*, with the preter participle, denotes the perfect tenſe immediately paſt, as, *the Letter is Written*: but when we would be underſtood of the preſent tenſe paſſive in External Actions we uſually expreſs it by the Subſtantive Verb, with *a* for *in*, before the preſent participle, as *the Letter is a Writing*; which form

of

of ſpeaking is uſual in all other tenſes, either actively or paſſively underſtood according to the ſenſe, as *I was a Writing my Letter*, is the imperfect active, but *the Letter was a Writing*, is the imperfect paſſive.

Q. *Is not the Vowel* e, *often left out in ſome terminations?*

A. The Vowel *e*, is often left out in the terminations, *en*, *ed*, *eſt*, *eth*, either for brevity or eaſineſs of Pronunciation, and we always put an *Apoſtroph* over the place of the Vowel left out, if the word be commonly uſed with it; as for Example, we write *prov'd* with an *Apoſtroph*, becauſe *proved* is in common uſe, but if this word be not commonly uſed with the Vowel, we do not mark it with an *Apoſtroph*, as in *doth*, *doſt*, *ſlain*, *done*, *gone*, becauſe *doeth*, *doeſt*, *ſlaien*, *doen*, *goen*, are not in common uſe.

Q. *What if the Vowel* e, *be left out after* c, *or* g, *ſoft?*

A. If the Vowel *e*, be left out after *c*, or *g*, ſoft, the *Apoſtroph* muſt always be marked, leſt *c*, or *g*, ſoft, ſhould ſeem to be *hard*, as in *forc't*, *chang'd*.

Q. *What is an* Apoſtroph?

A. An *Apoſtroph* is a mark put over the place of a Vowel, left out in a word for brevity or eaſineſs of Pronunciation.

Obſ. In all Engliſh words that end in *en*, we pronounce the Vowel *e*, ſo ſwiftly, that it is ſcarce heard, as in *Oxen*, *Chicken*, *Writen*, &c.

Q. *Are there not ſome Defective Verbs?*

A. There are ſome *Defective Verbs*, *that* neither admit the Auxiliaries before them, nor have any participles derived of them, as theſe neuter Verbs *can*, *may*, *muſt*, *ought*, and ſome others: *can*, *canſt* in the preſent tenſe, *could* in the Imperfect, *could have* in the perfect, *could had* in the pluperfect.

Can, denotes *ſtrength* or *ability*, and may in all tenſes be reſolved by the Verb *am*, and the Adjective *able*, as *I can*, or, *I am able*; *I could*, or *I was able*, &c.

May, *may'ſt* in the preſent tenſe; *might* in the *imperfect*, *might have* in the perfect, *might had* in the pluperfect.

May, denotes either the *Lawfulneſs*, or *poſſibility* of a thing and may be reſolved in all tenſes by the Subſtantive Verb, and the Adjective *lawful* or *poſſible*, as *I may*, or *it is lawful for me*, or *it is poſſible for me*, &c.

Muſt in the preſent tenſe; in the perfect *muſt have*, in the pluperfect *muſt had*.

Muſt, may be ſupply'd in all tenſes, by the Subſtantive Verb, and the Adjective *neceſſary*; as *I muſt*, or *it is neceſſary for me*, in the imperfect *it was neceſſary for me*, &c.

Ought

Ought to in the preſent tenſe *ought to have* in the perfect, *ought to had* in the pluperfect.

Ought, denotes *Duty*, and may be ſupply'd in all tenſes by the Subſtantive Verb and the word *Duty*, as *I ought to read*, or *it is my Duty to read*, &c.

Should in the imperfect tenſe, *ſhould have* in the perfect, *ſhould had* in the pluperfect, *ſhall have* in the future.

Should does ſometimes denote *Duty*, as *I ſhould read*, and ſometimes only the *future* tenſe, as *if I ſhould neglect to read, my Father would be angry.*

Would in the imperfect tenſe, *would have* in the perfect, *would had* in the pluperfect.

Would denotes futurity, and a *propenſion* of the Will alſo.

The Verb *behoveth*, or *behoves* is only ſaid in the third Perſon ſingular and ſignifies *requiſite*, and it has always the Adjective *it* before it, and an Infinitive after it, as *it behooveth me to read*, or *it is requiſite for me to read.*

Note, The *Grammarians* call thoſe Verbs *impersonal*, that are only ſaid in the third Perſon ſingular, and they have always *it* before them, and an Infinitive or a ſentence after them.

Of the *Particles.*

Q. *What is a* Particle;

A. A *Particle* is a word that ſignifies the *manner*, *Circumſtance*, or *Connexion* of Verbs, as *ſwiftly*, *fooliſhly*, *with*, *as*, &c.

Q. *How may one know a* Particle?

A. Any word that can neither be declined nor conjugated in good ſenſe is a Particle. As for Fxample, the word *wiſely*; for if I ſay, *wiſeiy*; of *wiſely*, to *wiſely*, with *wiſely*, or *I wiſely*, *thou wiſelieſt*, *he wiſelieth*, it is all nonſenſe, by which I know it is a Particle.

Q. *How many ſorts of Particles are there?*

A. There are three ſorts of Particles; *Adverbs*, *Prepoſitions* and *Conjunctions.*

Of an Adverb.

Q. *What is an Adverb.*

A. An Adverb is a Particle that denotes the manner or quality of an Action, as *wiſely*, *ſlowly*, *ſadly*, &c.

Q. *How may one know an Adverb?*

A. Any Particle that makes compleat ſenſe with one Verb, is an *Adverb:* As for Example, *a fool ſpeaks fooliſhly*, *a good Man lives happily.*

Of

Of a Prepoſition.

Q. *What is a Prepoſition* ?

A. A *Prepoſition* is a Particle that denotes ſome *Circumſtance* of an Action, as *to*, *for*, *with*, *from*, *in*, *by*, &c.

Q. *How may one know a Prepoſition* ?

A. Any Particle that makes compleat ſenſe with a Verb or Participle before it, and an *oblique* Caſe after it, is a Prepoſition: As for Example, I know the Particle *to* is a Prepoſition, becauſe I can ſay in good ſenſe, *I ſpeak* to *him*, not, *I ſpeak* to *he*, becauſe *he* is not an *oblique* Caſe; but a Nominative, with which no Prepoſition can make ſenſe: *He came from me*, not *from I*, he was *with thee*, not, *with thou*; *I ſpoke with her*, not. *with ſhe*.

Q. *What Caſes are called oblique* ?

A. All the Caſes are called oblique, except the Nominative and Vocative, which are called *direct* Caſes.

Of a Conjunction.

Q. *What is a Conjunction* ?

A. A *Conjunction* is a Particle that joins two ſentences together; As for Example, *and*, *as*, *when*, *that*, &c.

Q.

Q. *How may one know a Conjunction?*

A. Every Particle that leaves the ſenſe imperfect without two Verbs is a Conjunction.

Q. *How do you know the Particle* as *is a Conjunction?*

A. I know the Particle *as* is a Conjunction, becauſe it leaves the ſenſe imperfect with one Verb. As for Example, *As I went to School*, where the ſenſe is imperfect, and the mind in ſuſpence till another Verb, or (which is the ſame) another ſentence be added, thus, *As I went to School I met my Father.*

Q. *Is not the ſame word ſometimes of different Parts of Speech?*

A. Sometimes the ſame word is of different Parts of Speech, which muſt be diſtinguiſhed by the ſenſe. As for Example, the word *ſound* in this ſentence (*I will* ſound *the Trumpet*) it is a Verb: In this ſentence (*I hear the ſound of the Trumpet*) it is a Subſtantive: In this ſentence (*he is a Man of a* ſound *Judgment*) it is an Adjective.

Of Abbreviatures.

Q. *Are there not ſome words that are Abbraviatures of two or three Parts of Speech?*

A. There are ſome words that are *Abbreviatures* of two or three Parts of Speech, which

which the Grammarians call *Adverbs of time* and *place*.

Thoſe Abbreviatures called *Adverbs* of time, are chiefly theſe; *now* at this time, *then* at that time, *when* at what time or at which time, *always* at every time, *evermore* at all time, *often* at many times, *once* at one time, *twice* at two times, *thrice* at three times, *ſeldom* at few times, *ever* at any time or at all times, *never* at no time, *&c.*

Thoſe Abbreviatures called *Adverbs* of *place*, are chiefly theſe; *here* in this place, *there* in that place, *where* in what place or in which place, *hence* from this place, *thence* from that place, *whence* from what place, or from which place, *hither* to this place, *thither* to that place, *whither* to what place, or to which place, *&c.*

Note, The Abbreviatures *here*, *there*, *where*, are often Compounded, with a Prepoſition, as *hereof* of this thing, *thereof* of that thing, *whereof* of what thing, or of which thing, *wherein* in what thing, or in which thing, *herein* in this thing, *therein* in that thing, *wherewith* with what thing, *thereto* to that thing, *&c.*

Q. *Of what Caſe are the Abbreviatures of time and place?*

A. Thoſe Abbreviatures that may be reſolved by the Prepoſitions *at*, *in*, or *from*, are all of the ablative Caſe Thoſe

Thoſe Abbreviatures that may be reſolved by the Prepoſition *to*, *unto*, are all of the Accuſative Caſe.

Note, *Here* doth ſometimes ſignify, *in this State* or *Condition*. *Whence* doth ſometimes ſignify *from what Perſon*, or *from which Perſon*.

Where, *here* and *there* are Vulgarly ſaid, for *whither*, *hither* and *thither*, as, *where are you going*, for *whither are you going? I am going there*, for *I am going thither*. *I came here*, for *I came hither*.

Of Interjections.

Q. *What are thoſe Voices called Interjections?*

A. Thoſe Voices call'd Interjections are not properly words, becauſe they do not ſignify by the *cuſtom* of any Language, but are Natural Expreſſions or Signs of the Paſſions of the mind, and are the ſame in all Languages, as *ah*, *o*, *oh*, *ha*, *ha*, *he*, &c.

Q. *Why is an Interjection ſo called?*

A. An Interjection is ſo called, becauſe it is thrown in between words in ſpeaking; by the Force or Violence of ſome Paſſion, as of *Joy* or *Grief*, *Pain* or *Pleaſure*, *Admiration* or *Indignation*, &c.

Of

Of Derivative Words.

Q. *How many ſorts of derived Subſtantives are there?*

A. There are ſeven more uſual ſorts of derived Subſtantives, *viz. Diminitive* Nouns, *Abſtract* Nouns, Verbal Subſtantives of the *Actor*, Verbal Subſtantives of the *Action*; Nouns that ſignify *Office*, Nouns that ſignify *Dominion* or *Rule*, and Nouns that ſignify *State* or *Condition*.

Of Diminitive Nouns.

Q. *What is a Diminitive Noun?*

A. A *Diminitive* Noun, is that which ſignifies the ſame as its Primitive Subſtantive, with the Adjective *little*, as *Cockrel a little Cock*, *goſling* a *little Gooſe*, *parcel* a *little part*, &c.

Q. *How are Diminitive Nouns formed?*

A. Diminitive Nouns are variouſly formed, but more uſually they end in *ock*, *kin* or *et*; as *Hillock* a *little Hill*, *Bullock* a *little Bull* *Manikin* a *little Man*, *Willkin* a *little William*, *Pocket* a *little Poke*, *Billet* a *little Bill*.

Of Abſtract Nouns.

Q. *Is not the ſame Quality both a Subſtantive and an Adjective?*

A. The ſame *Quality* is both a Subſtantive and an Adjective, in different reſpects, and under different forms; in the *Abſtract*, (or as it is conceiv'd without the Subject) it is a Subſtantive; in the *Concrete*, (or as it is joined with the Subject or Subſtantive) it is an Adjective: As for Example, *kindneſs*, *goodneſs*, *meekneſs*, are Subſtantives; but *kind*, *good*, *meek*, are Adjectives.

Q. *What is an Abſtract Noun?*

A. An *Abſtract* Noun is a Subſtantive derived of an Adjective, and ſignifies a *Quality* as Abſtracted or ſeparated from any Subject.

Q. *How are Abſtract Subſtantives form'd?*

A. Abſtract Subſtantives are regularly formed by adding the termination *neſs*, to the Adjective, as *goodneſs*, *kindneſs*; and ſometimes they end in *th*, as *length* from *long*, *ſtrength* from *ſtrong*, *wealth* from *weal?* Abſtract Nouns borrowed from the Latin end variouſly, as *Juſtice*, *Fortitude*, *Liberty*, &c.

Of the Subſtantive of the Actor or Doer.

Q. What is the Subſtantive of the Actor or Doer?

A. The Subſtantive of the *Actor* or *Doer*, is derived of a Verb, and denotes the *uſe* or *habit* of doing, as a *reader*, *he that reads often*, or *uſeth to read.*

Q. How is the Subſtantive of the Actor or Doer formed.

A. The Subſtantive of the *Actor* or *Doer*, is regularly formed in Engliſh, by adding the termination *er*, to the theam of the Verb, as *teach*, *teacher*; *play*, *player*: But in words borrowed from the Latin, we uſually keep the Latin termination *or*, as *Doctor*, *not Docter*; yet ſome write *our* for *or*, avoid the Latin termination, as *Governour* for *Governor*, *Oratour* for *Orator.*

Of the Subſtantive of the Action.

Q. What is the Subſtantive of the Action?

A. The Subſtantive of the *Action*, is that which ſignifies the *Action*, as ſeparated from the *Agent* or *Doer*, as *Learning*, *Reading*, *Writing*, &c.

Q.

Q. *How is the Subſtantive of the Action formed?*

A. The Subſtantive of the *Action* is regularly formed in Engliſh, by adding the termination *ing*, to the theam of the Verb, as *Preach*, *Preaching*; *Pray*, *Praying*; *Sing*, *Singing*: and ſometimes it is the theam of the Verb taken Subſtantively, as a *Command*, a *Dance*, *Love*, *Uſe*: Some end in *ment*, *age*, *ance*, as *Commandment*, *Tillage*, *Appearance*; and many derived from the Latin end in *ion*, as *Inſtruction*, *Correction*; and many otherwiſe, as *Lecture*, *Reaſon*, *Doctrine*, &c.

Q. *How is the Verbal Subſtantive in* ing, *diſtinguiſhed from the Verbal Adjective in* ing?

A. The Verbal Subſtantive in *ing*, is diſtinguiſhed from the Verbal Adjective in *ing*, by the ſenſe.

The Subſtantive in *ing*, admits *a*, or *the*, or any other Adjective before it in good ſenſe, without another Subſtantive: But the Adjective in *ing*, does not admit *a*, or *the*, or any other Adjective in good ſenſe, without ſome Subſtantive before it, or after it: As for Example, *a Boy Singing Pſalms*, here *Singing* is an Adjective: The *Singing* of *Pſalms*, here *Singing* is a Subſtantive.

Of Subſtantives that ſignify Office.

Q. *How are Nouns that ſignify Office formed?*

A. Nouns that ſignify Office are uſually formed by adding *ſhip* to the Primitive Subſtantive, as *Kingſhip*, the *Office of a King*; *Stewardſhip*, the *Office of a Steward*; *Guardianſhip*, the *Office of a Guardian.* Some Nouns in *ſhip* ſignify *State* or *Condition*, as *Lordſhip* the *State* of a *Lord*; *Partnerſhip*, the *State* or *Condition* of *Partners.*

Of Subſtantives that ſignify Dominion.

Q. *How are Nouns that ſignify Dominion or Rule formed?*

A. Nouns that ſignify *Dominion* or *Rule* are uſually formed by adding *dom* to the Subſtantive, as *Chriſtendom*, the *Dominion* of *Chriſtians*; a *Kingdom*, the *Dominion* of a *King*; *Popedom*, the *Dominion* of the *Pope.*

Of Subſtantives that ſignify State or Condition.

Q. *How are Nouns that ſignify State or Condition formed?*

A. Nouns that ſignify *State* or *Condition* are uſually formed by adding *head* or *hood* to the Primitive Subſtantive, as the *Godhead*, the *State* or *Majeſty of God: Manhood*, the *ſtate* or *condition of a Man: Childhood*, the *ſtate* or *condition of a Child: Brotherhood*, the *ſtate* or *condition of Brothers*: *Widowhood*, the *ſtate* or *condition of a Widow.*

Of Derivative, Adjectives.

Q. *How many ſorts of Derivative Adjectives are there?*

A. The moſt uſual derivative Adjectives, are of ſeven ſorts, *viz.* *poſſeſſive* Adjectives, *material* Adjectives, Adjectives of *fulneſs*, Adjectives of *emptineſs*, Adjectives of *likeneſs*, diminutive *Adjectives*, and *ordinal* Adjectives.

Of a Poſſeſſive Adjective.

Q. *What is a poſſeſſive Adjective?*

A. A *poſſeſſive* Adjective is nothing elſe but the Genitive of the Poſſeſſor, under the form of an Adjective, and the Subſtantive after it is always the poſſeſſed Subſtantive; for there cannot be a Poſſeſſor without ſomething poſſeſſed, nor any thing poſſeſſed without a Poſſeſſor.

Q. *How*

Q. *How is a poſſeſſive Adjective formed?*

A. A *poſſeſſive* Adjective is variouſly formed, but for the moſt part it is made in Engliſh, by adding *s* or *es* poſſeſſive to the Subſtantive, and oftentimes *s* or *es* is omitted for the conveniency of pronunciation, as the *houſe Door*, for the *houſes, Door*, the *horſes Bridles* for the *horſeſes Bridles.*

Q. *How ſhall one know a poſſeſſive Adjective?*

A. That is always a *poſſeſſive* Adjective that may in good ſenſe be reſolved by the Genitive of its Primitive, made by the preposition *of*; as, *my* or *of me*, *thy* or *of thee*, *our* or *of us*, *your* or *of you*, *his* or *of him*, *her* or *of her*, *their* or *of them*; *Engliſh* or *of England*, *French* or *of France*, *Italian* or *of Italy*.

Q. *Does not an Adjective admit* s *or* es *poſſeſſive?*

A. An Adjective taken ſubſtantively admits *s* or *es* poſſeſſive, as *another's Debt*, or the *Debt* of *another*.

Note. When the poſſeſſed Subſtantive is not expreſs'd after *my*, *thy*, *our*, *your*, *her*, *their*, we ſay *mine*, *thine*, *ours*, *yours*, *hers*, *theirs*; as, *this Book is mine*, not *this Book is my*; *this Pen is thine*, not *this Pen is thy*.

Q. *What is the uſe of a poſſeſſive Adjective, ſince it is nothing elſe but a Subſtantive of the Genitive Caſe, under the form of an Adjective?*

A. Tho the poſſeſſive Adjective be a real Subſtantive of the Genitive Caſe, yet it is of great uſe to diſtinguiſh the Genitive of the *Poſſeſſor* from other Genitives made by the prepoſition *of*, which is often very ambiguous and doubtful.

Of a Material Adjective.

Q. What is a material Adjective?

A. A *material* Adjective is that which denotes the *matter* of which any thing is made; and in Engliſh it is uſually made by adding *en* to the Subſtantive, and ſometimes *en* is omitted, as *a golden Ring*, or a *gold Ring*, or a *Ring made* of *Gold*.

Q. How ſhall one know a material Adjective?

A. That is always a *material* Adjective that may in good ſenſe be reſolved by the *Primitive Subſtantive*, the participle *made*, and the prepoſition *of*, as *brazen* or *made of Braſs*, *wooden* or *made of Wood*, *woolen* or *made of Wool*, *flaxen or made of Flax*.

Of an Adjective of Fulneſs.

Q. What is an Adjective of Fulneſs?

A. An Adjective of *fulneſs* is that which denotes the *plenty*, *frequency* or *fulneſs* of a thing or action, and it is uſually made in Engliſh

Engliſh by adding the termination *y* or *ous* to the Subſtantive, and ſometimes the Adjective *full*, as *healthy* or *healthful*, or *full of Health.*

Q. *How ſhall one know an Adjective of Fulneſs?*

A. That is always an Adjective of *fulneſs*, that may be reſolved in good ſenſe by the primitive Subſtantive, and the Adjective *full*, as *witty* or *full of Wit*, *malicious* or *full of Malice*, &c.

Of Adjectives of Emptineſs.

Q. *What is an Adjective of emptineſs?*

A. An Adjective of *emptineſs* is that which ſignifies the *want* of the *thing*, and it is formed in Engliſh by adding *leſs* to the Subſtantive, as *healthleſs* or *without Health*, *graceleſs* or *void of Grace*, *ſenſeleſs* or *void of Senſe.*

Of Adjectives of Likeneſs.

Q. *What is an Adjective of Likeneſs?*

A. An Adjective of *Likeneſs* is that which denotes *likeneſs to a thing*, and it is uſually formed in Engliſh by adding the termination *ly* to the Subſtantive, and ſometimes the

Adjective *like*, as *godly* or *like God*, *manly* or *like a Man*, or *man-like*.

Of Diminutive Adjectives.

Q. *What is a diminutive Adjective?*

A. A diminutive Adjective is that which denotes a *little* or *ſomewhat* of the nature or quality of the thing, and it is uſually formed in Engliſh by adding the termination *iſh* to a Subſtantive or Adjective, as *Childiſh* or *ſomewhat* of *a Child*, *blackiſh*, a *little black*, or *ſomewhat black*; and ſometimes it is made by adding the Adjective *ſome*, as *troubleſome*, *handſome*.

Of Ordinal Adjectives.

Q. *How are Adjectives of Number diſtinguiſhed?*

A. Adjectives of *number* are diſtinguiſhed into *Cardinal* and *Ordinal*.

Q. *What is a Cardinal Adjective?*

A. A *Cardinal* Adjective or an Adjective of the *cardinal Number*, is that which ſignifies *Number*, as *one*, *two*, *three*, *four*, *five*, *ſix*, *ſeven*, *eight*, *nine*, *ten*, &c.

Q. *What is an Ordinal Adjective?*

A. An

A. An *Ordinal* Adjective is formed from the *Cardinal*, and ſignifies the *order* and *place* of the *Cardinal*, as *firſt*, *ſecond*, *third*, *fourth*, *fifth*, *ſixth*, *ſeventh*, *eighth*, *ninth*, *tenth*, *&c.*

Thus, *firſt* is the foremoſt of any number, *ſecond* the latter of *two*, *third* the laſt of *three*, *fourth* the laſt of *four*, *fifth* the laſt of of *five*, *&c.*

Of Derivative Verbs.

Q. *How are derivative Verbs formed?*

A. Derivative Verbs are uſually formed from Subſtantives and Adjectives, by adding a verbal termination to the Subſtantive or Adjective, as *ſhip*, *I ſhip*, *thou ſhippeſt*, *he ſhippeth*, *&c. to put into a Ship*; and ſometimes they are formed by adding the termination *en* to the Subſtantive or Adjective, as *lengthen* to *make long*, *ſhorten* to *make ſhort*, *widen* to *make wide*, *&c.*

Of Derivative Adverbs.

Q. *How many ſorts of derivative Adverbs are there?*

A. There are four more uſual ſorts of *derivative* Adverbs, *viz.*, *Poſitive*, *Comparative*, *Superlative*, and *Ordinal* Adverbs.

Q. *How is a Poſitive Adverb formed?*

A. A *Poſitive* Adverb is uſually formed by adding the termination *ly* to the Poſitive Adjective, as *wiſe*, *wiſely*; *fooliſh*, *fooliſhly*, *ſinful ſinfully*, *&c.*

Q. *How may a Poſitive Adverb be reſolved?*

A. A *Poſitive* Adverb may be reſolved by the Prepoſition *in*, with the Ablative *manner*, and its Poſitive Adjective, as *ignorantly* or *in an ignorant manner*; *fooliſhly*, or *in a fooliſh manner.*

Q. *Are not ſome Poſitive Adverbs the ſame as their poſitive Adjectives?*

A. Some *poſitive* Adverbs are the ſame as their *poſitive* Adjectives, as *ill*, *little*, *much?* not *illy*, *littlely*; ſo *well*, not *welly.*

Q. *How are Comparative and Superlative Adverbs formed?*

A. Comparative and *Superlative* Adverbs are nothing elſe but Comparative and Superlative Adjectives, taken adverbially with Verbs and Participles; and for the moſt part they may be reſolved by a poſitive Adverb with the particles *more*, *moſt*, or *very*; as *I write ſlower* or *more ſlowly:* Solomon *ſpoke wiſeſt* or *moſt wiſely* of all Men.

Q. *How are Ordinal Adverbs formed?*

A. Ordinal Adverbs are uſually formed by adding *ly* to the Ordinal Adjective, and they may be reſolved by the Prepoſition *in*, with the Ablative *place*, and the Ordinal Adjective; as *ſecondly*, or *in the ſecond place*; *thirdly*, or *in the third place*; *fourthly*, or *in*

the

the fourth place. *First* is both an Ordinal Adjective, and an Ordinal Adverb; for we do not ſay *firſtly.*

Of the inſeparable Particles *un*, *dis*, and *mis*.

Q. *Why are the Particles* un, dis, *and* mis *call'd* inſeparable?

A. The Particles *un*, *dis*, and *mis*, are call'd *inſeparable*, becauſe they are never uſed but in compoſition with other words; and they all include the negative Particle *not*, beſides their peculiar ſignification.

Q. *What does the Particle* un *ſignify?*

A. The Particle *un* always ſignifies *Privation*, that is the abſence or want of ſomething that either was or ought to be; as, *unmerciful*, *unkind*, *unholy.*

Q. *Does not the Particle* in *ſometimes ſignify* un?

A. In words derived from the Latin, the Particle *in* (or *im* when the pronunciation requires it) is the ſame as the privative Particle *un*; as *ingratitude* or *unthankfulneſs*, *impatience* or *want of Patience:* and ſometimes it is an *intenſive* Particle, and then it ſignifies *very* or *very much*; as *intent* or *very earneſt*; *inraged* or *very much provoked.*

Q. *Is not the French Particle* en *ſometimes uſed for the Latin Particle* in?

A. In

A. In many words borrowed from French and Latin, we uſe the French Particle *en* for *in*, when it is not privative: thus we indifferently ſay, *enraged* or *inraged*, *engrave* or *ingrave*, *engender* or *ingender*, *embrace*, or *embrace*, *employ* or *imploy*.

Note, The Particle *un* is always *privative*, *en* never, *in* ſometimes *privative* and ſometimes not: yet in Verbs it is ſeldom ever privative, but often in Participles and other words.

Q. *What does the Particle* dis *ſignify?*

A. The Particle *dis* uſually ſignifies ſome *contrariety*, as *to diſhonour* or *do ſomething contrary to ones honour*.

Q. *What does the Particle* mis *ſignify?*

A. The Particle *mis* uſually ſignifies *wrong* or *error*, as to *miſtake*, or *take wrong otherwiſe than it is*; *to miſuſe*, or *uſe ill*, or *otherwiſe than we ought*.

Of a SENTENCE.

Q. *What is a Sentence?*

A. A Sentence is a conſtruction of words wherein ſomething is ſaid of another, as *man is Mortal*; here it is ſaid of *Man* that *he is Mortal*.

Q. *What are the eſſential parts of a Sentence?*

A. The

A. The eſſential parts of a Sentence, without which it cannot be, are a Verb and the Nominative of the Subject; all other words in a Sentence depend upon one of theſe two mediately or immediately.

Q. *Why cannot a Sentence be without a Verb and a Nominative Caſe?*

A. A Sentence cannot be without a Verb and Nominative Caſe, becauſe nothing can be ſaid of another without a Verb, and no Verb can be without the Nominative of the Subject either expreſt or underſtood.

Q. *How is a Sentence diſtinguiſhed in reſpect of Compoſition?*

A. A Sentence in reſpect of Compoſition, is diſtinguiſhed into *Simple* and *Compound.*

Q. *What is a ſimple Sentence?*

A. A ſimple Sentence is that wherein there is but one Verb and one Nominative of the ſubject, either expreſt or underſtood.

Q. *What is a Compound Sentence?*

A. A compound Sentence is two ſimple Sentences joined together by a Conjunctive Particle, or *a* Conjunctive Adjective, as *I read, and thou playeſt: This is the Boy who broke the Windows.*

Of the Syntax or Conſtruction of Words in a Sentence.

Q. *What is Syntax?*

A. Syntax or Conſtruction is the right joining of Words in a Sentence.

Q. *What's the conſtruction of the Adjective with its Subſtantive?*

A. The Adjective is always of the ſame Gender, Number and Caſe with its Subſtantive; as *this Man, that Boy, every Book, all things, one day*; not *thoſe Man, thoſe Boy, every Books, all thing, one days.*

Note, *Tho Engliſh Adjectives for the moſt part have no diſtinction of Gender, Number or Caſe, yet ſome have, as in the inſtances above, and many more: on which Account this Rule cannot well be omitted in Engliſh.*

Of Appoſition.

Q. *What is Appoſition?*

A. Appoſition is the adding of one Subſtantive to another, to declare and explain it: the latter or explaining Subſtantive is call'd the *Appoſite* Subſtantive; the former or explaining Subſtantive, is call'd the *antecedent* Subſtantive: as for Example, if I ſay Paul *the Apoſtle*, the Appoſite Subſtantive

tive *Apoſtle* explains what *Paul* I ſpeak of; and if I ſay the *Apoſtle Paul* the Appoſite Subſtantive *Paul* declares what *Apoſtle* I mean.

Q. *What is the conſtruction of the Appoſite with its Antecedent Subſtantive?*

A. The *Appoſite* Subſtantive is always of the ſame Caſe with its *Antecedent* Subſtantive, as *my Father loves me his only Child.*

Of the Nominative of the Subject.

Q. *What is the Nominative of the Subject?*

A. The Nominative of the Subject is that of which the Verb is predicated or ſaid; and it uſually comes before the Verb.

Q. *Muſt every Verb have a Nominative of the Subject?*

A. Every Verb muſt have a Nominative of the Subject either expreſt or underſtood, becauſe there can be no Action without an Agent, nor Paſſion without a Patient, nor Being without ſomething that is in being.

Q. *What is the Conſtruction of the Verb with the Nominative of the Subject?*

A. The Verb is always of the ſame Number and Perſon with the Nominative of the Subject, as *I write, thou writeſt, he writeth*; not *I writeſt, thou writeth. I am, thou art, he is, we are*; not *I art, thou am, he are.*

Q. *May*

Q. *May not a whole Sentence be the Nominative Caſe to a Verb?*

A. A whole Sentence is often taken as one aggregate Subſtantive of the Neuter Gender, and third Perſon ſingular; and then it may be the Nominative Caſe before a Verb, or the Accuſative after it, a Subſtantive to an Adjective, or an Antecedent to a Relative: as for Example, *He who is vertuous is content with his Condition, which is the true property of Riches?*

Q. *When does the Nominative of the Subject come after the Verb?*

A. The Nominative of the Subject uſually comes after the Verb, or after its auxiliary, when the Sentence is imperative or interrogative; as *read thou*, or *do thou read*, *readeſt thou*, or *doſt thou read?*

2*ly.* When a declarative or final Sentence is the Nominative Caſe, it uſually comes after the Verb, and then the Adjective *it* comes before the Verb; as for example, *It grives me much that thou art idle*, or *that thou art idle grieves me much.*

3*ly.* When the Nominative is put indefinitely, it uſually comes after the Verb, and then we put the infinite Particle *there* before it; or *there came a Man to our Houſe.*

Q. *Is not the Nominative of the Subject ſometimes ſuppreſt?*

A. The Nominative of the Subject is often ſuppreſt after the ſecond Perſon Singular

lar and Plural of the Imperative; as *go*, for *go thou*, or *go ye*.

2*ly*. Before Verbs of Nature, and then we put *it* before the Verb, as *it rains*, *it grows Night*.

Of the Nominative of the Predicate

Q. What is the Nominative of the Predicate?

A. The Nominative of the Predicate is that which is ſaid of the Nominative of the Subject; as *I am he*, *thou art ſhe*, *thoſe are they*; not *I am him*, *thou art her*, *thoſe are them*.

Q. May not the Nominative come after other Verbs?

A. The Nominative may come after any other Verb, by a ſuppreſſion of the ſubſtantive Verb or its Participles.

Q. After what Verbs does the Nominative moſt uſually come?

A. The Nom. comes moſt uſually after intranſitive Verbs, and paſſive Verbs, of calling, eſteeming, judging, and others; which therefore may improperly be called copulative Verbs; as *I am called* Peter, *thou art eſteemed* (*to be*) *an honeſt Man*: *My Father returned* (*being*) *angry*.

Q. How ſhall one know when a Subſtantive or Adjective that comes after a Verb is in the Nom. Caſe?

A. When

A. When a Subſtantive or Adjective comes after any Verb, it is the Nom. Caſe, if it belong to the Nom. before the Verb; as *I went to bed ſick*, or *being ſick*; *the Child died young*, or *being young*.

Q. *How may one know the Nom. of the Predicate from the Nom. of the Subject?*

A. In order of nature, the Nom. of the Predicate comes after the copulative Verb; but oftentimes the natural order of Predication is changed, by which the ſenſe and meaning of Authors is often miſtaken and perverted. Yet the Predicate may be eaſily known from the Subject, whether it be before or after the Verb, becauſe it is always a ſuperior or more common Subſtantive than the Subject, or at leaſt equal to it, never inferior or leſs common.

Q. *How ſhall one know the ſuperior Subſtantive?*

A. That is always the ſuperior Subſtantive that can in good ſenſe be affirmed of the inferior and of more things, but not contrary wiſe. Thus all common Nouns are ſuperior to the perſonal Subſtantives *I* and *thou*, and all proper Names, and all other individuals; and more common Nouns ſuperior to leſs common Nouns; as *London is a City*; *an Oak is a Tree*; *a Sparrow is a Bird*; not contrary wiſe, *a City is* London; *a Tree is an Oak*; *a Bird is a Sparrow*; becauſe there are more *Cities* than *London*, more *Trees* than *Oaks*, and more *Birds* than *Sparrows*.

Q. *When*

Q. *When is the Predicate equal to the Subject?*

A. The Predicate is equal to the Subject when they can be mutually affirmed of one another, and one cannot be ſaid of more things than the other; as *every extended Subſtance is a Body*, and *every Body is an extended Subſtance*; *every Man is a rational Creature*, *every rational Creature is a Man.*

Of the Vocative.

Q. *What is the conſtruction of the Vocative?*

A. The Vocative is no part of the Sentence, but only the Perſon to whom the Sentence is addreſt, and therefore depends upon no other word in the Sentence.

Q. *Of what Perſon is the Vocative?*

A. The Vocative is always of the ſecond Perſon. Singular or Plural.

Note, *Perſons or intelligent Beings properly have the Vocative Caſe, becauſe they only can be ſpoken to: yet other things are ſometimes ſpoken to, as if they were Perſons, and then we give them the Vocative Caſe.*

Q. *Is not the Voc. governed of the Interjection* O?

A. The Voc. is not governed of the Interjection *O*, tho it be ſometimes put before the Voc. in Exclamation, as it may alſo be before any other word.

Of the Genitive of the Poſſeſſor.

Q. *Of what is the Gen. of the Poſſeſſor govern'd?*

A. The Genitive of the Poſſeſſor is governed of ſome poſſeſſed Subſtantive, either expreſt or underſtood; as *the Word of God*; *the Life of Man.*

Q. *Is not a poſſeſſive Adjective often ſubſtituted for the Gen. of the Poſſeſſor?*

A. A Poſſeſſive Adjective being nothing elſe but the Gen. of the Poſſeſſor under the form of an Adjective, is elegantly ſubſtituted for the Gen. of its Primitive made by *of*, to avoid ambiguity; as, *my hand*, or *the hand of me*; *God's Word*, or *the Word of God.*

Note, The poſſeſſive Adjectives, *my*, *thy*, *his*, *her*, *our*, *your*, *their*, are almoſt always uſed inſtead of their Primitive Genitive made by *of*, when Poſſeſſion is ſignified; as *my Houſe*, *thy Book*, *our Town*, *your Country*; not *the Houſe of me*, *the Book of thee*, *the Town of us*, *the Country of you.*

Q. *When the Genitive of the Poſſeſſor is expreſs'd in ſeveral words, where muſt* s *or* es *Poſſeſſive be added?*

A. When the Gen. of the Poſſeſſor is expreſs'd in ſeveral words, they are taken as one aggregate Subſtantive, and *s* or *es* Poſſeſſive added to the laſt word; as *the King*

of

of England's *Court*; Julius Cæsar Scaliger's *Book.*

The Genitive of the Object.

Q. *Of what is the Genitive of the Object governed?*

A. The Gen. of the Object is governed of a verbal Substantive, of an active Signification; as, *the reading of the Bible, the Salvation of a Sinner, a lover of his Country,* &c.

Note, The Gen. of the possessor, and the Gen. of the Object, are sometimes governed of the same verbal Substantives; as, *God's care of his Creatures.*

Note, *My love* is that which I possess, and wherewith I love another; *the love of me* is that of which I am the Object, and with which another loves me.

Of the Genitive of the greater Number.

Q. *Of what is the Genitive of the greater number governed?*

A. The Genitive of the greater number is governed of some partitive Adjective; as *one of the Sisters, the best of the Boys.*

Note, The Genitive of the greater number is always Plural, except it be a collective

tive Noun; as, *the beſt of the People, the worſt of the City.*

Note, That Partition of the greater number is ſometimes made by the Prepoſition *among*; as, *the wiſeſt among them*, or *the wiſeſt of them.*

Q. *What is a Collective Noun?*

A. A *Collective* Noun, or a Noun of *multitude* Singular, is that which in the Singular number contains many Individuals, as, *a Nation, a City*, &c.

Q. *What Adjectives are Partitive?*

A. Almoſt all Adjectives may be uſed *partitively*, but eſpecially interrogative numeral, comparative, and ſuperlative Adjectives.

The Genitive of the greater Quantity.

Q. *Of what is the Genitive of the greater Quantity govern'd?*

A. The Gen. of the greater Quantity is governed of ſome Subſtantive ſignifying a leſſer Quantity, and oftentimes an Adjective of Quantity is elegantly ſubſtituted for its abſtract Subſtantive: as *a buſhel af Wheat a yard of Cloth, a foot of Ground, part of the Mony, moſt of the Time, enough of Hail.*

Note, the prepoſition *of* is ſometimes ſuppreſs'd; as *much Wine*, for *a great qnantity*

af

of Wine; *more Wine* for *a greater quantity of Wine*; *a little Bread* for *a ſmall quantity of Bread.*

Note, The Genitive of the greater Quantity is uſually Singular, but not always; as, *a barrel of Oyſters.*

Note, The Genitive of the Poſſeſſor, and the Genitive of the greater Quantity, may both be governed of the ſame Subſtantive; as, *my part of the Wine.*

Of the Genitive of the Part or Property.

Q. *Of what is the Genitive of the Part or Property governed?*

A. When the *Subſtantive of the Part or Property* has an Adjective joined with it, it is governed of the Subſtantive, whoſe part or Property it is in the Genitive, and ſometimes in the Ablative with the Prepoſition *with* before it; as, *a Boy of a good Countenance*, *a Man of a long Head*, or *with a long Head.*

Note, In Engliſh the Adjective is ſometimes ſuppreſt, eſpecially when the Genitive is a verbal Subſtantive; as, *a man of Senſe*, for *a man of good Senſe.*

Of the Dative.

Q. *Of what is the Dative governed?*

A. The *Dative* is governed of ſome applicable Adjective or Verb, or of words derived of them, whether Subſtantives, Adjectives, or Adverbs.

Q. *What Adjectives and Verbs are applicable?*

A. Almoſt all Adjectives and Verbs may be applied to a thing, yet ſome are of their own nature more applicable than others, as Adjectives and Verbs that denote Profit or Loſs, Good or Evil, or any other reference to a thing: as, *it is agreeable to nature; he is obliged to me; he acted agreeably to its nature; where there is no Crime, there is no obligation to puniſhment.*

Q: *Is not the Prepoſition* to *ſometimes ſuppreſs'd before the Dative?*

A. The Prepoſition *to* or *unto*, is often ſuppreſt before the Dative; as, I *gave him a Book*, or *I gave to him a Book*; *like me*, or *like to me*; *near thee*, or *near to thee.*

Note, We uſually ſuppreſs *to* before the Subſtantive *home*; as *I came home*, not *to home.*

Note, *To* or *into*, after Verbs of Motion, is a Prepoſition of the Accuſative Caſe.

Q. *Is*

Q. *Is not* for *ſometimes ſubſtituted for* to *in Application?*

A. For is ſometimes ſubſtituted for *to* in Application; as, *I have a Book for you*, or *to you*; *This is for your Profit*, or *to your Profit.*

Of the Accuſative of the Object.

Q. *Of what is the Accuſative of the Object governed?*

A. The Accuſative of the Object is always governed of ſome Verb or Participle of an Active ſignification, either expreſt or underſtood; as, *I call thee*, *I call him*, *I call them*; not *I call thou*, *I call he*, *I call they.*

Q. *Is not the Accuſative of the Object ſometimes ſuppreſt?*

A. When the Accuſative of the Object is a cognate Subſtantive, or of the ſame ſignification with the Verb, it is uſually ſuppreſt; as, *I live*, viz. *a Life:* but if it have an Adjective with it, it is neceſſarily expreſt; as *I live a good Life.*

Of the Ablative.

Q. *Of what is the Ablative governed?*

A. The Ablative is always governed of ſome Prepoſition of the Ablative Caſe, ei-

ther expreſt or underſtood; as, *from me from thee*; not *from I, from thou.*

Of Paſſive Verbs and Participles.

Q. *What caſe have Verbs and Participles of a Paſſive ſignification after them?*

A. Verbs and Participles of a Paſſive ſignification have after them the Ablative of the Agent or Doer, with the Prepoſition of or *by*; as, *a good Child is loved of* or *by his Father.*

Note, There is a verbal Adjective that ends in *able*, and ſometimes in *ible*, which ſignifies a Paſſive power, and ſometimes an Active power, when it denotes a Paſſive power, it is a Paſſive participle, and admits after it the Ablative of the Doer, with the Prepoſition *of* or *by*; as, *attainable by no Man*: but when it denotes an Active Power, it is not a participle; as, a *forcible Medicine* or *a Medicine that can force.*

Q. *What's the difference betwixt Action and Paſſion?*

A. Action and Paſſion are the very ſame in ſenſe, and differ only in the manner of Expreſſion: for whatever is the Object of Action, is always the ſubject of Paſſion; and contrary wiſe, whatever is the Subject of Paſſion, is the Object of Action.

Q. *May*

Q. *May Intranſitive Verbs be ſaid in the firſt and ſecond Perſons Paſſive?*

A. Intranſitive Verbs cannot be ſaid in the firſt and ſecond Perſons paſſive, becauſe the Object of intranſitive Verbs is only the Accuſative of their own ſignification, which is always of the third Perſon, and therefore cannot be the Nominative to the firſt and ſecond perſons Paſſive; for nothing can be the Subject to Paſſive Verbs and Participles that cannot be the Object of their Active Verbs and Participles: as for Example, I cannot ſay in good ſenſe, I *am lived*, in the Paſſive Voice; becauſe the perſonal Subſtantive *I* cannot be the Accuſative of the Object in the Active Voice; but I can ſay, *a Life is lived*, becauſe I can ſay in the Active Voice, *I live a Life.*

Q. *How may a Sentence be changed from Active to Paſſive, the ſenſe remaining the ſame?*

A. A Sentence may be changed from Active to Paſſive, the ſenſe remaining the ſame, by turning the Accuſative of the Object after the Active Verb, into the Nominative of the Subject before the Paſſive Verb, and the Nom. of the Subject before the Active Verb into the Ablative of the Doer, with the Preposition *of* or *by* before it after the Paſſive Verb; as, *I call thee*, paſſively, *thou art called by me*, or *of me*; *my Father loves me*, paſſively, *I am loved of my Father*, or *by my Father.*

Q. *What*

Q. *What if there be another Accuſative after the Accuſative of the Object?*

A. If there be another Accuſative after the Accuſative of the Object, it is either the Appoſite Accuſative by a ſuppreſſion of the Participle *being*, or the Accuſative of the Predicate after the copulative Infinitive *to be*; or it is the Accuſative of ſome Prepoſition ſuppreſt.

If it be the Appoſite Accuſative, it is turned into the Nom. and put after the Nom. of the Subject before the paſſive Verb; as, *I read* Paul *the Apoſtle*; Paſſively *Paul the Apoſtle is read by me.*

If it be the Accuſative of the Predicate, it is turned into the Nom. after the Paſſive Verb; as, *I will make thee a Scholar*; paſſively, *you ſhall be made a Scholar by me.*

If it be the Accuſative of ſome Prepoſition ſuppreſt, then it comes after the Paſſive Verb in the Accuſative Caſe; as, *I will teach thee them*; paſſively, *thou ſhalt be taught them by me.*

Of Compound Sentences.

Q. *Which are the principal Compound Sentences?*

A. The principal Compound Sentences are, a *Relative*, *Copulative*, *Declarative*, *Final*, *Continuative*, *Comparative*, and *Interrogative* Sentence.

Of

Of a Relative Sentence.

Q. *What is a Relative Sentence?*

A. A Relative Sentence is that which hath in it the Relative Adjective *who* or *which.*

Q. *Why is the Relative Adjective ſo called?*

A. The Relative Adjective is ſo called, becauſe it relates or rehearſes after it ſome antecedent or foregoing Subſtantive; as, *this is the Book, which* (Book) *I loſt.*

Q. *Of what Number and Perſon muſt the Relative be?*

A. The Relative muſt be of the ſame Number and Perſon with the Antecedent.

Q. *How may a Relative Sentence be contracted?*

A. If the Relative be the Nom. of the Subject to the following Verb, then the Sentence may be contracted by putting away the Relative, and turning the Verb into a Participle, to which the Antecedent is the Subſtantive: as for Example, *A man who wants Learning is little eſteemed*; contracted, *a man wanting Learning is little eſteemed.*

Q. *What if the Relative be the Accuſative of the Object to the following Verb?*

A. If the Relative be the Accuſative of the Object to the following Verb, turn it into the Nom. of the Subject before the paſſive Verb: as, *A man whom God hates is wretched*; paſſively,

paſſively, *a man who is hated of God is wretched*; contracted, *a man hated of God is wretched.*

Q. *Into what Participle muſt the Verb be turned?*

A. If the Verb be active, it muſt be turned into the preſent Participle; but if it be Paſſive, it muſt be turned into the Preter-participle.

Q. *What if the Relative be the Nom. to the Subſtantive Verb?*

A. If the Relative be the Nom. to the Subſtantive Verb, it is turned into its Participle *being*, and the Predicate after the Subſtantive Verb; muſt be conformed to the Antecedent Subſtantive in caſe.

Note, This Contraction made by the Participle *being*, is the ground of Appoſition, and may be reſolved by the Relative and the Subſtantive Verb. but if the Appoſite Subſtantive be a proper name, it is reſolved by the Relative, and a Paſſive Verb of *calling*: as, *Paul the Apoſtle*, or *Paul who is the Apoſtle*; *the Apoſtle* Paul, or *the Apoſtle who is called* Paul.

Note, The Participle *being* is very often ſuppreſt in Engliſh, and always in Latin.

Q. *How ſhall one know the caſe of the Relative?*

A. The Relative with the Antecedent after it, either expreſt or underſtood, is the Nom. to the following Verb, if there come no other Nom. between it and the following Verb;

Verb; but if there come another Nom. between it and the following Verb, then it is governed of the Verb, or of ſome other word in the Sentence with the Verb.

Q. *Is not the Antecedent uſually ſuppreſt after the Relative?*

A. The Antecedent is uſually ſuppreſt after the Relative to avoid a repetition, and ſometimes is ſuppreſt before the Relative, but never both before and after.

Q. *Is not the Relative ſometimes ſuppreſt?*

A. The Relative is often elegantly ſuppreſt in Engliſh; as, *this is the Child I love*, or *whom I love.*

Q. *What if the Relative be ſuppreſt after a Prepoſition?*

A. If the Relative be ſuppreſt after a Prepoſition, the Prepoſition is elegantly put after the following Verb; as, *this is the Perſon of whom I ſpoke*, or *this is the Perſon I ſpoke of.*

Q. *Of what Perſon is a Subſtantive or Adjective of the firſt or ſecond Perſon affirmed?*

A. Every Subſtantive or Adjective affirmed of the firſt or ſecond Perſon, is then of the firſt or ſecond Perſon; as, *I poor man am ſinging*, not *is ſinging*; *thou rich man art lamenting*, not *is lamenting.*

Q. *What if the firſt or ſecond Perſon be the Antecedent to the Relative?*

A. If the firſt or ſecond Perſon, or any other Subſtantive or Adjective affirmed of the

the firſt or ſecond Perſon mediately or immediately, be the Antecedent to a Relative of the Nom. Caſe, then the Relative and the Verb are alſo of the firſt or ſecond Perſon: as for Example, *I am a man who am full of Grief*, not *who is full of Grief*; *Thou art a Boy who loveſt to be idle*, not *who loveth*.

Q. *Is not a poſſeſſive Adjective ſometimes the Antecedent to the Relative?*

A. A poſſeſſive Adjective is often the Antecedent to the Relative; as, *This is my writing who am a Scribler.*

Note, If the poſſeſſive Adjective has an Appoſite Subſtantive, Adjective, or Participle, it is of the Genitive Caſe, and comes after the poſſeſſed Subſtantive; as, *my Sin alone is incorrigible*, for *the Sin of me alone*: *No man regards his Promiſe, a perfidious Knave*, for *being a perfidious Knave*, or *who is a perfidious Knave.*

Q. *How is a Relative Contraction reſolved?*

A. A Relative contraction is reſolved by ſupplying the Relative Adjective after the antecedent Subſtantive, and turning the Participle into the Verb, and putting the appoſite Subſtantive after the Subſtantive Verb.

Of a Copulative Sentence.

Q. *What is a copulative Sentence* ?

A. A Copulative Sentence is that which hath in it the copulative Conjunction, *and*.

Q. *How is a Copulative Sentence contracted* ?

A. If two coupled Subſtantives of the ſame Caſe have the ſame Verbs, the ſame Adjectives, the ſame appoſite Subſtantives, they may be turned into one Verb Plural, one Adjective Plural, and one Appoſite Plural.

Q. *What if the Verbs be of different Perſons* ?

A. If the Verbs be of different Perſons, the Verb Plural is of the more worthy Perſon, The firſt Perſon is more worthy than the ſecond, and the ſecond than the third ; as, *I and thou are Boys*; here the Verb *are* is of the firſt Perſon Plural: *thou and* Peter *are idle*, here *are* is of the ſecond Perſon Plural.

Q. *What if the two Nominatives be the ſame* ?

A. If the two Nominatives be the ſame the latter is uſually ſuppreſt; as, Peter *ſtood and* Peter *prayed* ; contracted, Peter *ſtood and prayed*.

Note, If the two Verbs be of the ſame Tenſe, one of them may be turn'd into the Preſent Participle, and then the ſenſe is the ſame as in a continuative Sentence ; as *Peter ſtood*

ſtood praying, or, Peter *prayed ſtanding*, or *while he ſtood.*

Of a Declarative and Final Sentence.

Q. *What is a Declarative Sentence?*

A. A Declarative Sentence is that which hath in it the declarative Conjunctiou *that*; as, *I know that thou art he.*

Q. *What is a final Sentence?*

A. A final Sentence is that which hath in it the final Conjunction *that*; as, *I deſire that I may read.*

Q. *How is a Declarative or Final Sentence contracted?*

A. A Declarative or Final Sentence is contracted by putting away the Participle *that*, and turning the Nom. into the Accuſative, and the Verb into the Infinitive: as, *I know that thou art he*; contracted, *I know thee to be him*: *I deſire that I may read*; contracted, *I deſire to read.*

Note, The Nom. of the Predicate after a copulative Verb is turned into the Accuſative after the Copulative Infinitive, becauſe the Predicate muſt always be in the ſame Caſe with the Subject; as, *I know thee to be her*, not *to be ſhe.*

Q. *What if the Accuſ. before the Infinitive be the ſame Subſtantive with the Nom. of the foregoing Verb?*

A. of

A. If the Accuſ. before the Infinitive be the ſame Subſtantive with the Nom. of the foregoing Verb, it is elegantly ſuppreſt; as, *I deſire that I may go*; contracted, *I deſire to go*: and if the Infinitive be Copulative, the predicate after it is then the Nom. Caſe; as, *I deſire to be he*, not *him*.

Q. *How ſhall one know when the Particle* that *is Declarative, and when it is Final?*

A. The Particle *that* is Declarative when it may in good ſenſe be ſuppreſt; as, *I know that he is come*, or, *I know he is come*. It is Final when it admits after it in good ſenſe the Auxiliary *may* or *might*; as, *I deſire that thou read*, or *that thou may read*.

Q. *When is the Adjective* that *Relative, and when Demonſtrative?*

A. The Adjective *that* is Relative when it may in good ſenſe be turned into *who* or *which*, otherwiſe it is Demonſtrative; as *I know that Man*.

Q. *How is a declarative or final Contraction reſolved?*

A. A declarative or final. Contraction is reſolved by ſupplying the Particle *that*, and turning the Accuſative into the Nom. and the Infinitive into the Verb, and the Accuſative of the Predicate after a copulative Infinitive into the Nominative of the Predicate after the copulative Verb.

Note, *Every Infinitive with an Accuſative before it, either expreſt or underſtood, is the*

contraction of a declarative or final Member, otherwiſe it is the ſame as the verbal Subſtantive in ing ; as, *to read is profitable*, or *reading is profitable.*

Q. *Is not the Infinitive* to be *often ſuppreſt between the Subject and the Predicate ?*

A. The Infinitive *to be* is often ſuppreſt between the Subject and the Predicate, eſpecially after active and paſſive Verbs of calling, making, ſeeming, eſteeming, judging, and ſome others ; as, *I will make him (to be) a Man ; he is eſteemed (to be) honeſt.*

Q. *Is not the Imperative a contraction of a Final Sentence ?*

A. The Imperative is a contraction of a Final Sentence, where the Antecedent Verb is a Verb of commanding or intreating ; as *go thou*, or *I command that thou go ; give me Bread*, or *I pray thee give me Bread.*

Of a Continuative Sentence.

Q. *What is a Continuative Sentence ?*

A. A Continuative Sentence is that which hath in it ſome continuative Particle ; as, *while, whilſt, when, after that.*

Note, *We often ſay* after *by a ſuppreſſion of* that ; as, *after I came home.*

Q. *How is a continuative Sentence contracted ?*

A. A Continuative Sentence is contracted by putting away the continuative Particle, and turning the Verb into the preſent or preter Participle.

Q. *What*

Q. *What if the Nom: in the continuative Member be the ſame with the Nom. in the antecedent Member?*

A. If the Nom. in the continuative Member (or the Accuſative of the Object which may be turned into the Nom.) be the ſame with the Nom. in the Antecedent Member, then it is put away; as, *when I was Sick I ſtay'd at home*, or *being Sick I ſtay'd at home*: But if it be not the ſame with the Nom. in the Antecedent Member, it is not put away; as, *when my Father was Sick*, or *my Father being Sick, I ſtaid at home.*

Q. *When muſt the Verb be turned into the preſent Participle?*

A. The Verb muſt be turned into the preſent participle when the particle is *while* or *when*, denoting that both actions were done at the ſame time; as, *I ſtood while I was writing my Letter*, or *I ſtood writing my Letter.*

Q. *When muſt the Verb be turn'd into the Preter Participle?*

A. The Verb muſt be turn'd into the Preter Participle when the continuative Particle is *after* or *after that*, denoting that one action was done after another, and then the Participle *having* or *being* is put before the Preter Participle in Engliſh; as, *I went home after I had ſaid my Leſſon*; *having ſaid my Leſſon I went home.*

Q. *May not a continuative Member be con*

tracted by a verbal Subſtantive of the Action?

A. A Continuative Member may be alſo contracted by the verbal Subſtantive of the Action with the Prepoſition *in*, when both actions are done at the ſame time, or with the Prepoſition *after*, when one action follows the other; as for example, *When* Auguſtus *reigned Chriſt was born*, or *Chriſt was born in the reign of* Auguſtus; *The wiſe men came to* Jeruſalem *after that Jeſus was born*, or *after the Birth of Jeſus.*

Of a Comparative Sentence.

Q. *What is a Comparative Sentence?*

A. A Comparative Sentence is that which hath in it the Comparative Particle *than.*

Q. *How many ſorts of Compariſons are there?*

A. There are two ſorts of Compariſons, *viz.* a Compariſon of *thing* with *thing*, or a Compariſon of *active* with *action.*

Q. *How is the Compariſon of thing with thing made?*

A. The Compariſon of *thing*, with *thing* is made by a Comparative Adjective before *than.*

Q. *How is a Comparative Member contracted?*

A. A Comparative Member where *thing* is compared with *thing*, is contracted by ſuppreſſing the Subſtantive Verb after *than*, and the Poſitive after the Subſtantive Verb; as, *I am wiſer than thou art wiſe*; contracted, *I am wiſer than thou.*

Q. *In*

Q. *In what caſe is the Subſtantive after* than, *to which the Compariſon is made?*

A. The ſubſtantive after *than*, to which the Compariſon is made, is always the Nom. of the Subject before the ſubſtantive Verb either expreſt or underſtood; and if anothere Verb come after it, then 'tis a contraction of a Relative Sentence; as *I have a better Book than thou haſt*, i. e. *I have a better Book than the Book is which thou haſt.*

Q. *What if the Poſitive Adjective to which the compariſon is made be not the Poſitive of the Comparative Adjective?*

A. If the Poſitive Adjective to which the compariſon is made, be not the Poſitive of the Comparative, it cannot be ſuppreſt, nor the Sentence contracted; as *I am ſtronger than thou art wiſe.*

Q. *How is the Compariſon of Action with Action made?*

A. The Compariſon of *Action* with *Action*, is made by a Comparative Adverb before the Particle *than*; and if the Verb after *than* be the ſame with the Verb in the Antecedent Member, it may be ſuppreſt, otherwiſe it cannot; as, *I write better than thou writeſt*; contracted, *I write better than thou:* but if I ſay, *I write better than thou readeſt*, it cannot be contracted.

Q. *Does not the Particle* than *join like Caſes?*

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A. No

A. No Conjunction joins any Case, but always Sentences, tho very often by reason of the suppression of other words in the Sentence it falls out that the like Case is before and after the Conjunction, on which the Grammarians falsly grounded a Rule, *That Conjunctions couple like Cases.*

Of an Interrogative Sentence.

Q. *What is an Interrogative Sentence?*

A. An Interrogative Sentence is that which has in it some Interrogative Adjective or Particle; as, *who, what, whether or no*, and such like.

Q. *How is an Interrogative Sentence contracted?*

A. An Interrogative Sentence is contracted by putting away the Interrogative Verb with its Nominative, and putting the Nominative in the Subjunctive Member after the Verb; as, *I ask who thou art*; contracted, *who art thou?*

Obs. In a Question made with a Substantive Verb, the Interrogative Adjective is always the Predicate after it, tho *it* go before it; as, *who am I?* but when the Substantive Verb is in the Imperative, the Nominative of the Predicate follows the Nominative of the Subject after it; as, *be thou good.*

Note, *There is no need of a Point of Interrogation after an interrogative Sentence, where the Interrogative Verb is expreſt.*

Of a Disjunctive Sentence.

Q. *What is a Disjunctive Sentence?*

A. A Disjunctive Sentence is that which has in it the Disjunctive Particle *or*, *either*, *neither*.

Q. *How is a Disjunctive Sentence contracted?*

A. A Disjunctive Sentence is contracted by ſuppreſſing the Nominative and the Verb in the Subjunctive Member; as, *I have Money, or (I have) Goods*; contracted, *I have Money or Goods.*

Of a Period.

Q. *What is a Period?*

A. A Period is a circuit or round of Words wherein the ſenſe is not only perfect, but fully finiſh'd without any following words depending on it.

Q. *What are the Memb.. of a Period?*

A. The Members of a Period are two compound Sentences, and ſometimes three, rarely four: ſome leſſer Periods conſiſt only of one Member, or of one and a half,

that is of one Compound Sentence, and one ſingle Sentence depending upon it.

Of the Figurative Conſtruction of Words.

Q. Is not the Senſe of a Sentence often obſcure and ambiguous?

A. Beſides the ambiguity of a ſingle word, by reaſon of its various ſignifications, the ſenſe of a whole Sentence is often liable to be miſtaken by reaſon of the various Tranſpoſitions, Suppreſſions and Subſtitutions uſed in Engliſh, and all learned Languages.

Of Tranſpoſition.

Q. What is Tranſpoſition?

A. Tranſpoſition is the placing of words in a Sentence out of the natural order of Conſtruction, that is, in putting words before which ſhould come after, and words after which ſhould go before.

Q. Why are words tranſpoſed in a Sentence?

A. Words are tranſpoſed in a Sentence to pleaſe the Ear, by making the contexture of words more harmonious, elegant, and agreeable; for in the natural order it often happens that the pronunciation is very rough and inelegant, becauſe of the concurrence

currence of rough Conſonants, or of hiant or gaping Vowels, or ſome other harſh conjuncture of words; but where the natural order is ſmooth and grateful to the ear, the words ought not to be tranſpoſed, unleſs in Poetry when the neceſſity of the Verſe, requires it.

Note, *Many of the Romans too much affecting this kind of elegancy, have greatly clouded, and obſcur'd their ſenſe, as if they deſign'd not to be underſtood; or at leaſt to puzzle their Readers with their intricate and perplex'd Contextures.*

Of Suppreſſion, call'd in Greek *Ellipſis*.

Q. *What is Suppreſſion?*

A. *Suppreſſion* is the omiſſion. or leaving out of words in a Sentence that are neceſſary to a full Conſtuction; as, *I came from my Father's*, where *Houſe* is ſuppreſt.

Q. *Why are words ſuppreſt in a Sentence?*

A. Words are ſuppreſt in a Sentence for brevity and elegancy.

Q. *What words are uſually ſuppreſt?*

A. It were almoſt infinite to tell all the words that are ſuppreſt in Engliſh, or any other learned Language, only in general you may obſerve theſe three Rules.

1*ſt*. That whatever word comes to be repeated in a Sentence oftner than once, it

is

is ſeldom expreſt but once, to avoid a repetition of the ſame word which is uſually very inelegant and unpleaſing to the Ear; as for example, *This is my Maſter's Book*, or *this Book is my Maſter's*; for *this Book is my Maſter's Book*.

2*dly*. Words that are neceſſarily imply'd need not be expreſt; as for Example, *I live in* London, where *Life* is neceſſarily imply'd after the Verb *live*, it having no other Object, and therefore needleſs to be expreſt.

3*dly*. Whatever words are uſually ſuppreſt by the cuſtom of any Language, are not to be expreſt without ſome particular reaſon; as for example, *A good man lives a good Life*; where the Adjective *good* makes it neceſſary to expreſs the Subſtantive *Life*.

Note, *Suppreſſion is the moſt elegant and uſeful of all the figures of Conſtruction, to avoid the tedious and nauſeous repetition of many words that yet are neceſſarily underſtood to make up a full Conſtruction; as for example*, I write a better hand than thou; *where the full Conſtruction amounts to more than double the number of theſe words*; thus I write a hand, which hand is a better hand, than the hand is good which hand thou writeſt; *which kind of expreſſion is both nauſeous and troubleſome*.

Of

Of Subſtitution, called in Greek *Enallage*.

Q. *What is Subſtitution?*

A. Subſtitution is the uſing of one word for another, or one accident of a word for another, as one Caſe for another, one Tenſe for another, one Perſon for another, one Number for another, one Mood for another, and the Primitive and Derivative for one another, Simple and Compound for one another, *&c.*

Q. *Is not the Conſtruction often made according to the ſenſe, not the words?*

A. Conſtruction is often made according to the ſenſe, not according to the words; that is, not according to the ſubſtituted word, but according to the word for which it is ſubſtituted; as for example, *the whole Nation were called Venetians*, where *the whole Nation* is put *for all People of the Nation*, to which the Verb Plural *were* is accommodated: *part of the man are killed*, where *part* is put for *ſome*, *ſeveral*, or *many of the men*, to which the Verb Plural *are* is conformed. Thus a concrete Adjective is often ſubſtituted for its abſtract Subſtantive, and contrarywiſe the Abſtract for the Concrete; as for example, *He has no good in him*, i. e. *no Goodneſs*; *a man of Knowledge*, for *a knowing man*; *a man of Learning*, for *a learned man*.

Of

Of Zeugma.

Q. *What is Zeugma?*

A. Zeugma is when two or more Subſtantives in a Sentence have ſome words common to them, eſpecially Verbs or Adjectives, and ſome words peculiar to each of them; then the Subſtantives with what is common to them, are firſt expreſt, and then what is peculiar to each is ſubjoined by a Suppreſſion of what is common; as for example, *One Brother was kill'd in* Flanders, *and another in* France contracted, *The two Brothers were kill'd, one in* Flanders, *the other in* France.

Of a Soleciſm and Pleonaſm.

Q. *What is a Soleciſm?*

A. A *Soletiſm* is when words are joined together contrary to the laws of Grammar, as, *methinks*, for *I think.*

Q. *What is a Pleonaſm?*

A. A *Pleonaſm* is the uſing of unneceſſary words in a Sentence, eſpecially Nouns and Particles; as, *he ſpoke with his Mouth; he ſaw with his Eyes; he heard with his Ears:* where the words *Mouth, Eyes, Ears,* are ſuperfluous in the Sentence, becauſe they are neceſſarily imply'd

Of the natural Order of words.

Q. *Since the Compoſition of Sentences are often intricate and obſcure, how may the ſenſe and meaning of them be beſt found?*

A. The beſt way to find the true ſenſe and meaning of any Sentence, is to reduce tranſ-

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pos'd words to the Natural Order, to ſupply ſuppreſt words, and to change Subſtituted words into the words for which they are Subſtituted, and laſtly to diſtinguiſh ambiguous words.

Q. *What is the Natural Order of words?*

A. The Natural or Grammatical Order is that depending words follow the words on which they depend, except Relatives and Interrogatives whoſe Natural Order is to come before the words of which they are governed.

Q. *How may every Sentence be divided?*

A. Every Sentence may be divided into two parts, the *Subject* and *Predicate:* the Nom. of the Subject with all that depends upon it, mediately or immediately, is the Subject of the Sentence, and muſt be taken firſt: the Verb with all that depends upon it, mediately or immediately, is the Predicate of the Sentence, and muſt be taken next; as in the following Example, Alexander *the Great, Son of* Philip *King of* Macedonia (the Subject) *conquered the greateſt part of the World, in the ſpace of twelve years,* (the Predicate).

Q. *How may one reduce words to the Natural Order?*

A. Words may be reduced to the natural Order thus: firſt read the Sentence deliberately to a full ſtop. Look next for the Verb, that by the Number and Perſon of the Verb you may

may find not the Nom. Caſe; and if there be two Verbs in the Sentence, the firſt is to be taken firſt, unleſs it be the Infinitive, or have a Relative or a Conjunction before it; for in Compound Sentences the Subjunctive Member follows the Antecedent Member in natural Order.

The Relative and its Members muſt come immediately after the Antecedent Subſtantive. Adverbs and Prepoſitions come after Verbs and Participles. The Adjective in Engliſh comes before its Subſtantive; but if any other word depend upon the Adjective, then it muſt neceſſarily come after the Subſtantive to avoid confuſion of the ſenſe; as for example, *I ſaw* Peter *writing a Letter*, not, *I ſaw writing* Peter *a Letter*. Reſolve *s* or *es* Poſſeſſive into its Primitive Genitive made by *of*: dilate all contracted Sentences by which you may find the true Grammar of the words, and conſequently the true ſenſe of the Sentence.

Note, *Conjunctions and Conjunctive Adjectives do always belong to the Sentence immediately following them; and if they be not in the middle, they may be in the middle, by putting the Antecedent Member before*; as, *If thou be rich thou ſhalt have many Friends*, or *thou ſhalt have many Friends if thou be rich*. If there be a Voc. Caſe, it muſt be taken firſt, becauſe it is the Perſon to whom the following Speech is addreſt. If there be any Interjections or other exciting

particles,

Particles, they are next in order of nature, becauſe they excite the attention of the hearers to what follows.

Of the Points, Pauſes or Stops.

Q. *How many Points or Stops are there?*

A. There are four Points or Stops, a *Comma* (,) a *Colon* (:) *Semi-Colon* (;) and a *Period* or full ſtop (.)

Q. *What is the uſe of the Points?*

A. The uſe of the Points is to give time of Reſpiration or Breathing, and to avoid the confuſion of the ſenſe in joining words together in ſpeaking or reading, which are not joined in Senſe or Conſtruction.

Q. *Where is a Comma put?*

A. A *Comma* is put between the Members of a Commpound Sentence, whether full or contracted, and between all words that have not an immediate dependence upon one another in Senſe and Conſtruction.

Q. *Where is a Colon put?*

A. A *Colon* or Member is put between the two Members of a Period, or which is the ſame, between two compound Sentences.

Q. *Where is a Semi-Colon put?*

A. A *Semi-Colon*, or half Member is put between a whole Member and a half Member, that is, between a compound Sentence, and a ſingle Sentence following it.

Q. *Where is a Period put?*

A. A *Period* or full Stop is put at the end of

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a Sentence containing full and compleat Senſe, and where no other words following have any dependence upon it.

Note, A *Comma* is the ſhorteſt Stop; a *Semicolon* is longer than a *Comma*; a *Colon* is longer than a *Semicolon*; a *Period* is longeſt of all; as in the following Period. *Riches are often joined with habitual Vices in the Poſſeſſors, and indifferently ſerve for bad or good Uſes: the greedy purſuit of them, blaſts all true worth of Spirit, and turns the Soul to Earth and Corruption.*

Of a Note of Interrogation. (?)

Q. *Where is a Note of Interrogation put?*

A A Note of Interrogation is put after a ſhort and contracted Queſtion, to ſhow that it is a Queſtion; but if the Interrogative Verb be expreſs'd, there's no need of it.

Of a Note of Admiration (!)

Q. *Where is a Note of Admiration put?*

A. A Note of Admiration is put after words, to ſhow how wonderful, ſtrange, or deplorable the Thing is,

Of a Parentheſis. ( )

Q. *What is the uſe of a Parentheſis?*

A. The uſe of a *Parentheſis* is to incloſe words put within a Sentence, which are no part of it, and without which the ſenſe is perfect.

Note, The mark of an Apoſtroph is ſometimes put before *s* ſervile, not becauſe there is any Vowel omitted, but to ſhew that *s* there is an additional Termination, and not a part of the Theam or Primitive word: this mark does not ſeem neceſſary but when *s* ſervile is added to a foreign word uſed in Engliſh without any alteration; as, *great Encomium*'s, *two Comma*'s; or when a word is taken matererially, that is for the Letters and Syllables, or (which is the ſame) for the Sound without the Signification; as *yea*'s and *no*'s; *if*'s or *and*'s.

FINIS.